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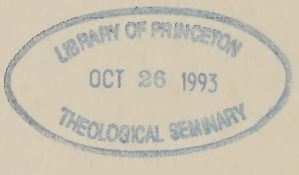

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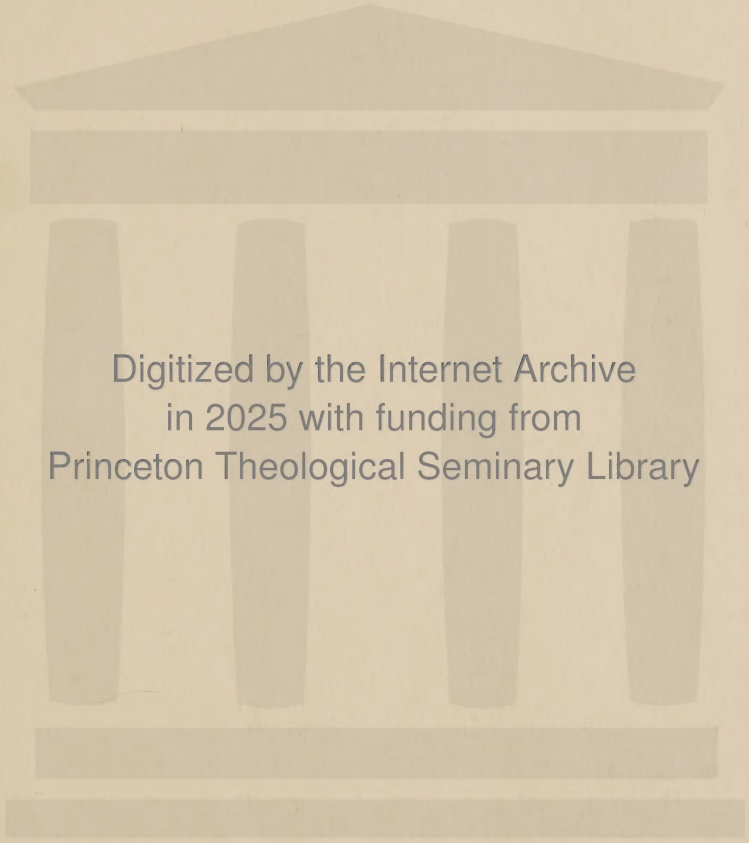
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A Comparaison of the Ideals and Practices of the Roman Catholic Church with those of The Evangelical Church in Latin America

Union Theological Seminary
New York, U.S.A. 1929

A Study of the Psychological and Philosophical Background of the Chilean People with a view to a more Effective Evangelism

Union Theological Seminary
New York , 1928

Protestant Influence on Liberalism in Chile From 1818 to 1889

Somerville, 1943

Papers by Irven Paul

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April 1929.

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A Comparison of the Ideals and Practices of the Roman Catholic Church with Those of the Evangelical Church in South America.

I. Introduction

The purpose of this study is not to give a tabulated and exhaustive list of the ideals and practices of the Catholic and Evangelical Churches, but to make a sufficient comparison of these communions in certain areas of life in order to give a background and basis for the promotion of a "rapprochement" between the two faiths, if that were to some degree possible.

It is necessary from the beginning to know what are the ideals and what are the practices for at times they are poles apart in each communion and cause a good deal of confusion. There would be no merit in comparing Catholicism at its best with Protestantism at its worst nor vice versa.

By Catholicism we mean Roman Catholicism. We shall find little difficulty in stating the ideals of Roman Catholicism for we can easily get to the authoritative source, but the practices of this communion seem to vary according to the interpretations of the various Archbishops in the various countries and to numerous other circumstances.

By Evangelical Churches we mean those commonly known to come under the name of Protestant. We use the word Evangelical in South America because Protestant in the minds of many is given the meaning of "protest" against Christianity.

The Protestant genius too is a good deal easier to state than the various practices of the many sects in the different countries.

When we make comparisons then we shall try to be fair,

always mindful to compare best with best and worst with worst with due consideration of the relationship of the ideal to what is actually practiced.

With this aim in view and our proposed method of study we may hope to obtain a sympathetic and understanding insight into these communions and to see what values they have to offer to the peoples of South America and to each other. From the nature of the case we will also compare the relative traits of the Anglo-Saxons and the Latin races for our thesis is indispensably wrapped up with the culture of these two peoples.

There are those who assert that Evangelical Christianity is not congenial to the Latin temperament and is intruding in a field which is already being cared for by a Christian communion. We will not prejudge this matter and will try to faithfully interpret the facts of history and the present situation in South America. If this assertion should be warranted by the facts one might ask: "Should the Evangelical Church acknowledge it and withdraw from that field? If it is not then: "What shall be its purpose and method of work and what should be its attitude toward Roman Catholicism?"

II. The Past Heritage

Any attempt to understand the Catholic and Evangelical Churches in South America today without taking into consideration the heritage of the past would be to look at symptons rather than to know genetic causes. Any judgment formed on such a basis would be just as superficial and perhaps as erroneous as one based on mere symptons, for if there is any sickness or health it cannot be attributed to any one cause.

The sources are complex and legion. Questions of race, historical circumstances, government, philosophy, psychology, geography, and climate play their part as well as religion.

The Latin and Spanish Heritage.

One of the chief traits of the Latin peoples is their extreme individualism. Correlatives of this are exclusiveness and fanaticism. These roots run back to the early isolation of Spain when she was but an exploited colony which provided grain to Rome. When the Roman Empire desintegrated, eight centuries of struggle fused eight strains of blood on Spanish soil, uniting in one, Greek, Roman, Syrian, Coptic, Arabian, Gothic, Vandal, and Semitic traits. The later struggle to expel the Jews and Moors was consummated only as the isolated provinces of Andalusians, Basques, and Castillian were united under the Catholic Kings. Spain then became the champion of Christianity. Humanism in Italy which produced the flower of the Renaissance in Europe found fertile soil in Spain which was more prepared to go to the logical extremes of the Reformation than even France or Germany. It was unfortunate that Luther was not more thorough-going in the early Reformation period. His theological protest logically pointed to social, economic and political readjustment, the revolutionary presage of which Luther rejected. This half-hearted reform lost favor for Luther in Spain and made easy his defeat when the Counter-Reformation checked the evolutionary process and turned Spain against that for which she was best prepared to lead. The reaction turned the force of the Inquisition against the Reformation. Spain became fanatically exclusive the defender both of Catholicism and Monarchism. ~~The king of~~

Spain became more Catholic than the Pope in Rome.

It was with firm convictions of the divine right of Kings and the divine right of conquest that Columbus sailed West in search for the new route to Asia. He named his flagship "Santa Maria" (Holy Mary) and high above all was the sign of the Cross on a banner with the words (Christo Ferens) Christopher: bearer of Christ. When he came to the first island he called it San Salvador (Holy Saviour). A host of other religious names in the New World reveal the passion that first discoverers had for propagating the faith. The conquest adores too who followed came with the Cross as well as the sword. Young Hernan Cortes, conqueror of Mexico, a lad of only 19 years of age carried a banner on which was a Cross and the words, "Friends let us follow the Cross. Under this sign, if we have faith we shall conquer." When offered land in Cuba he said, "I came to get gold - not to till the soil like a peasant." Fifteen years later when He reached the mainland of Mexico, he said to an Aztec chiefton, "We Spaniards have a disease of the heart the specific remedy of which is gold."-

Noble work was done by the early Jesuit Missionaries in the effort to convert the Indians, but very soon those who came to save souls were conquered by the lusts for wealth and power. Many of the new colonists were adventurers, criminals, soldiers who came to the new world lured by El Dorado. Having left their women folks at home they mixed with the Indian women. Having found fabulous wealth they stigmatized work and made the Indians their slaves. " The Spanish Conquistadores performed prodigies of valour and were among the most intreped explorers in the world.

but they were impatient of the surer, if slower methods of development of the Anglo-Saxons. They encountered a menial race which performed all manual labour for them, and in the long run, the fabulous wealth of Mexican and Peruvian mines proved of less account than the corn-lands and forests and iron mine of North America" (The Republics of South America Enock p. 25).

The intolerance and exclusiveness of Spain was carried over into the New World. "In 1571 a regular Inquisitional court was established in Mexico City. Foreigners and Protestants who might come within the viceroyalty through shipwreck or other cause were subject to it. The Inquisition was specifically charged with viligance against the intrusion of Moors and Jews." (The Mexican Nation, Priestly, p. 112).

For more than three centuries Spain kept the colonies of South America in a conventional isolation. She jealously guarded them from trade with other countries. "Lima was the political, commercial and social center of South America. To its port came from Panama the goods destined for Peru, Chile, Bolivia, and even Paraguay and Buenos Aires." (Dawson, South American Republics, Vol. II 67f).

The colonies existed soley for the profit of the mother country. They could not even compete with Spain who forbade them to plant vineyards and olive trees.

Thus it is seen that the Inquisition was both religious and political. "As a result of the wars with the Moors which culminated in the conquest of Granada, and especially as a consequence of the Spanish Inquisition, there was formed in the national spirit a passion for uniformity. The political ideal became identified with the religious. To differ from one of the established dogmas of the faith was regarded as a political

individualistic arrogance of the Iberian race became transformed into national and religious arrogance. (Montevideo Congress, Vol. II, p. 303).

The new colonies in South America knew nothing of self-government but were exploited by a selfish and absent absolute Monarchy. When the conquestadores came they had to conquer a civilization which was already highly developed. The Maya Indians of Yucatan had invented a calendar based on astronomical observations more accurate than those of Europe. "The eradication of heathenism was effected by destruction of Aztec temples and images. The Franciscans boasted that in seven years they demolished 5000 temples and 20,000 images." (The Mexican Nation-Priestly, p. 100)

The Anglo Saxon Heritage

Catholicism is closely identified with Monarchism and the Latin Race. Protestantism is just as closely related to Democracy and the Nordic Anglo-Saxon Race. The underlying principles of the Reformation proved to be the fruitful seed-plot of modern states. Innocent III issued at least three bulls nullifying the Magna Charta of the barons in England. "It was in England that the Calvinistic principles which fought out the most notable of all struggles for constitutional liberty. One of its chapters was the struggle over the theory of the divine right of kings under the Stuart princes, ending in the Declaration of Right 1689. In the meantime the Long Parliament had represented the popular will and executed Charles I because he had broken compact with the nation." (Schaff, Our Father's Faith and Ours, p. 543).

This Protestant heritage of freedom of Conscience was the motive that brought the Puritan fathers to America. Their

purpose of coming to the new world, their philosophy of life, the conditions they met stand out in distinct contrast to the colonization of South America. They came seeking religious freedom. There were various sects of Dutch Reformed Separatists - Huguenots, Quakers and Baptists. Of those who came in the Mayflower not a few were university graduates. They had first-hand knowledge of the Bible. They brought their families with them and intended to stay. They did not mix with the Indian. The Indians were a Nomad hunting type quite unlike the highly civilized tribes of Mexico and Peru. They did their own work, built their own log cabins and meeting houses. "From the beginning nearly every factor in the American colonies predisposed toward effective, popular, evolutionary self-government. The colonists who left England to settle America were imbued with the newer ideas of the century that was to witness the decapitation of a Monarch, the commonwealth, and the bloodless revolution which again ousted royalty and placed William and Mary, sovereign by popular assent, upon the throne." (Gruening Mexico and Its Heritage, p. 4).

What a contrast was this Anglo-Saxon heritage to the Mexican nation. "The Spanish colonial régime lasted three centuries. It was a period of comparative peace; the peace of suppression, stagnation and decay. Its characteristics politically were absentee absolutism resting on military and religious donomination, complete denial of local self-expression and training and disregard by officials of laws that it was to their interest to disregard; economically, extraction of raw material based on slave labor, with office holding the universal desideratum; socially, splendor and privilege contrasted with misery and

and degradation; spiritually, corruption, ignorance, fanataeism, intercaste hatred. Three hundred years rooted these traits deep into the Mexican social fabric - one century has not sufficed to eradicate them. No worse preparation for self-government and the evolution of a modern state could have been bequeathed to a people." (Gruening Mexico and Its Heritage, p. 27).

In these early days of colonial exparision a keen rivalry was felt between the Anglo-Saxons and the Spaniards. "There was competition in American Pacific Ports. In all these situations the aggression of the virile Anglo-Saxon people was met by the obstructionist policy on the part of the Spaniards, a policy born of dislike but prompted more acutely by fear of loss of territory." (Priestly, The Mexican Nation, p. 299)

"On November 22, 1822, the Holy Alliance of Austria, Russia, Prussia and Great Britain met in Congress at Verona and signed a secret treaty "to put an end to the system of representative government, in whatever country it may exist in Europe, and to prevent its being introduced in those countries where it is not yet known."

Great Britain opposed the plot of the Holy Alliance to restore Latin American colonies to Spain. Her reason was her rapidly increasing trade with Latin America which restoration to Spain would damage." (Elliott - "American Diplomatic Code V2, p.179 (Quoted in Nearing & Freeman - Dollar Diplomacy, p. 235)

III. The Influence of Climate and Geography.

From all these historical events one can clearly see the complexity of our present problem. There are involved political, racial, religious, and commercial conflicts between th Latins and Anglo-Saxons. Dr. R.E. Speer reminds us of this complexity. "The difficulty in analyzing the South American

religious system and the burden of the racial inheritance. Some lay the full load upon one, some upon the other. It belongs to both." (Speer - South American Problems, p. VI). Geography too makes a big difference. The North Americans colonized a wilderness inhabited by Nomatic Indian hunters. The Spaniards conquered, exploited and destroyed a civilization largely in mountainous regions.

There was more racial, cultural, and religious homogeneity in North America. In contrast Vasconcelos writes of Mexico, which applies to the rest of South America, "A coexistence of human types separated by centuries of ethnographic development, people different in blood, race tradition and habits, a mixture long before the Spanish invasion, which was but one more race wave in the already mixed waters of our national plasma. A series of disconnected civilizations, not an evolution, constant tragedy of destruction and anarchy a compound of races which has not been thoroughly combined. Religion finds it hard to bind different peoples into one faith, rule, purpose. Human nature opposes outside forces." (Vasconcelos, Aspects of Mexican Civilization

There are those who would explain the disparity between North and South America and the Anglo-Saxon and Latin culture by the influence of climate. Francisco Bulnes in his "The Future of Hispanic American Nations" says, "The curse of Latin America is that it is tropical. In those hot zones industrial and progressive nations can never flourish. Alcohol and laziness perpetuate slavery. The entire stretch of territory from Cuba to Bolivia will have by 1980 lost its independence." (Quoted in Inman, Problems in Pan Americanism, p. 46)

Ross attributes the sex obsession, not to blood but to climate.

"Save in pietistic circles, continence before marriage does not seem to enter into the masculine ideal of the South Americans. Without exception the physicians and educators questioned agreed that all young men sow their wild oats. Outside of Chile it is hardly a matter of blood, for in point of sensuality the Indians of Ecuador, Peru and Bolivia do not seem to differ in endowments from the Spaniards. The fact that sex is an overmastering concern in males from puberty on may be attributable in part to climate. There is, indeed, very unequivocal evidence that, irrespective of altitude, the human organism in the tropics is affected in ways adverse to the moral standards wrought out in the lands of the slanting sun." (E.A. Ross - South of Panama, p. 223)

On the other hand there are those who would not attribute to climate such an important part in the explanation of the contrast between North and South America. Dr. R.E. Speer writes, "But more can be made of climate than is warranted, for Argentina and Chile and Uruguay lie in the temperate zone. Chile, instead of being a killing ground for little children, should be one of the most beautiful countries in the world. Its valleys and villages should make it a second Switzerland. The Argentine is a great prairie like our own or the Canadian West. The West Coast also above Chile, while tropical, is cooled by the Humbolt current, and the table-lands, including Columbia and Ecuador, cannot be called tropical, while Brazil is a plateau outside of the low Amazon Basin. South America cannot plead her climatic or physical conditions as excuse for her

These conditions are advantageous. A different people would have worked out a far different result." (R.E. Speer - South American Problems, p. 72-73).

Enock too tells how climate may be a favorable factor.

"The greater part of the area in Latin America lies within the tropics, but throughout very extensive regions the effect of latitude is negatived by that of altitude, the high elevation above sea level serving to offset the heat of the torrid zone.

The formation of such countries as Mexico and the Central American States and Columbia and Venezuela, Peru, Ecuador and Bolivia might be regarded as a vast truncated pyramid their bases set in the tropics, their middles in temperate and their summits in cold lands, upon whose slopes nature had provided of purposeful intent zones wherein the natural products of all climates might flourish; huge natural gardens, one above the other." (Enock, The Republics of South America) p. 13.

The influence of climate upon race temperament cannot be doubted but in regard to South America it does not explain the backwardness of the Republics compared to the progress of North America, for although adverse climate precludes genuine colonization and mental and physical vigor these fruits are wanting in areas where the climate is favorable.

In the pre-colonial days there existed Indian civilization which rose to their acme in centers which are now most backward. Difference in progress between countries in torrid zones and temperate zones are explained more by differences of race than climate. "The vitality and progressiveness of a varied immigration were denied to South America until the nineteenth

century, when it began to come in. It is this which has made Chile and Argentina and Brazil, the lands chiefly influenced by it, the most aggressive and active of the South American countries. Venezuela, Columbia, Ecuador, Peru, and Bolivia, untouched by this stream, remain almost as they have been for centuries." (Speer - South American Problems, p. 19)

Much then can be understood of the present situation in South America when we take a look at its heritage. Many difficulties appear to be but a rear guard action in the struggle between Monarchy and Democracy, and the effects of the 16th Century Reformation just being felt. For 300 years South America was out of the world currents. Now that our world is made smaller by improved communication and the pushing out of world forces South America is swept into and along with these new world forces and must share its common life.

IV. Relationships to Governments.

By tradition the Roman Catholic Church favors Monarchy as the best form of government and has claimed for the Pope superior jurisdiction in human affairs. The Encyclical Letter "Immortale Dei" of Pope Leo XIII is a document of the highest authority on the relation of the Roman Catholic Church to the modern state. In it are the following teachings on the subject of the state.

"Many, indeed, are they who have tried to work out a plan of civil society based on doctrines other than those approved by the Catholic Church. Now, in these latter days a novel scheme of law has begun here there to gain increase and influence, the outcome as it is maintained, of an age arrived at full stature; and the results of liberty and evolution.

But though endeavors of various kinds have been ventured on, it is clear that no better mode has been devised for building up and ruling the State than that which is the necessary growth of the teachings of the Gospel.-----Man's natural instinct moves him to live in civil society, for he cannot, if dwelling apart, provide himself with the necessary requirement of life----But no society can hold together unless some one be over all---- every civilized society must have a ruling authority, and this authority, has its source in nature and has, consequently, God for its author. Hence it follows that all public power must proceed from God. Everything without exception must be subject to Him. Rulers must ever bear in mind that God is paramount ruler of the world." (Encyclical Letter Immortale Dei, quoted in Marshall. The Roman Catholic Church in the Modern State, p. 304f.)

The Encyclical makes it plain that the Pope as Vicegerent of God on earth has superior power to the sovereignty of the people invested in Civil States. It claims that the state is bound to make a public profession of the Catholic religion. It condemns the separation of Church and State. It denies liberty of thought and freedom of worship.

"The papal utterances of the last fifty years seem to show studied hostility to the institution of Modern Society. The Syllabus of Modern Errors, issued by Pius IX, condemned the principles of religious freedom and the separation of church and state and also the proposition that "Law has wisely provided in some countries, called Catholic, that persons coming to reside in them shall enjoy the public exercise of

their own worship." Leo XIII pronounced it unlawful for states to place the various forms of religion on the same footing, and, in his encyclical of January 6, 1895, addressed to the American bishops, pronounced it an error to believe that the example set by America is to the best interest of the Church and that it would be right or expedient that civil and sacred matters be disassociated as they are by the American plan." (Schaff, Our Father's Faith and Ours, p. 548).

Comment on the Encyclicals of Pope Pius XI, James H. Ryan says, "In contemporary secularism is to be found the fountainhead of most of the error concerning marriage, education, the state, materialistic science, democracy, various social schemes, philosophy have all been tried and found wanting. There exists an infallible remedy for these evils. That Way is Christ and His Church." (James H. Ryan, The Encyclicals of Pius XI, p. XXXI).

The Catholic Church in South America has consistently practiced these ideals. From the beginning it was the sworn enemy of democracy and declared war to death on the independence movement. Independence and self-government won out and for a while the Church lost favor with the people but she soon came back into power and controlled the new governments with much more tyrany than through the Monarchial Spanish régime. Both Bolivar and San Martin urged the grant of religious liberty to all the inhabitants of the new states but the church succeeded in putting into each national constitution an article to the effect that, "The Religion of the State shall be the Apostolic Roman Catholic to the exclusion of all other." All

the major functions of life were in the hands of the Church. It owned all the cemeteries. Even Catholics, not approved by the Church, could not be buried in them. If Protestants should have the misfortune to die in South America their bodies were thrown out on the dump heaps outside the city limits "exiles from heaven and earth." Only Catholic marriages were legal. All education was strictly in the hands of clergy. The Church owned a greater part of the wealth. "At the beginning of the 19th Century the Catholic Church was the wealthiest land own in Mexico. Some authorities figure that three-fourths of the real estate in Mexico was then owned by the Catholic Church. Besides that it had enormous capitals that were invested in mortages, this meaning that practically all other land owners were debtors to the Church."

(Joaquin Ramirez Cabañas, Department of Foreign Relations in "The Seminar on Relations with Mexico, July 192[illegible], p. 36).

Such conditions existed not only in the past and in Mexico but today and in most of the other Latin American republics. In Chile the financial question was the cause of a student uprising against the activities of the Papal Nuncio who came to sell Church property and to send the money to Rome. "Radicals in Chile claim that within the last five years Church officials in Chile have sent to Rome more than a million and a quarter dollars in anticipation of the possible separation of Church and State in that country. This particular charge has precipitated a general scrutiny of the wealth of the established Church. In Santiago alone its

property is valued at more than 100 million dollars and there are some who claim that the income of the Church in Chile is greater than the government itself." (S.G. Inman, Problems in Pan Americanism, p. 90).

The struggle for democracy and for civic reform and religious liberty in all of the Latin American Republics confirm these ideals of the Catholic Church and show how consistently it has tried to put them into practice. Winton gives the following facts in the history of the struggle between Church and State:

"During the entire century of Mexico's political freedom, amid the shifting and only too often bloody panorama of her endeavor to stabilize her civic and economic affairs, can be detected, ever in the background, often vaguely obscured if not deliberately veiled, standing ominously behind every reactionary leader, every dictator or usurper, every party of privilege and retrogression, the black robed, secretive, astute, united unyielding body of the higher clergy.------ The menance to democracy found in the proud, rich, privileged spiritual aristocracy, masquerading as a Christian Church..... It took forty-three years of struggle and bloodshed to open the eyes of the political leaders sufficiently to blot from the Constitution the affirmation that the Holy Catholic Apostolic religion is the religion of the nation, and no other will be tolerated." (Winton, Mexico Past and Present 246-7).

Speaking of the Constitution of 1917 of Mexico, Mr. Winton says "it is a genuine reproduction of that of 1857

which makes even more drastic the outstanding objective of that document which was to do away with clericalism. The nationalization of Church property was designed to subordinate the Church to the state." (Ibid, p. 214)

Of course this procedure was bitterly opposed by the Catholic hierarchy. "In the Eucharistic Congress in Mexico 1924 the bishop of Huejutla, José de Jesús Manrique of Zárate, denounced the Constitution of 1857, the Reform Laws, and the recent social movements as national sins. In April 1925, in a pastoral letter, after affirming that the Reform laws clashed with the divine laws he ordered that, "No priest of my diocese shall give the government any plan, inventory or any data concerning the Church in his charge. No priest shall submit to the laws, orders or disposition of the civil government, either those now in effect, or which may be promulgated in the future which deal with ecclesiastical or contravene the Divine Right, or the positive or natural holy laws of the Church. (Excelsior May 6, 1925. Quoted in Gruening, Mexico and Its Heritage, p. 22F).

The action of the Mexican hierachy was approved by Pius XI in a recent Encyclical on the persecution of the Catholic Church in Mexico. "Nor must you conclude, Venerable Brothers, that all your prayers have been in vain simply because the Mexican Government impelled by fanatical hatred of religion, continue to enforce more harshly and violently from day to day its unjust laws. The truth is that the clergy and the great majority of the faithful have been so strengthened in their long-suffering resistance to these laws by such an abundant shower of divine grace that they have been enabled thereby to

give a glorious example of heroism."

"Immediately after the publication the hierachy of Mexico protested in kind but firm terms against the laws, protests which Our Immediate Predecessor ratified, which were approved as well by the whole hierarchies of other countries, as well as by a great majority of individual bishops from all over the world, and which finally were confirmed even by Us in a letter of consolation on the date of the second of February 1926 which We addressed to the Bishops of Mexico." (James H. Ryan, The Encyclicals of Pius XI, p. 228, 232).

It cannot be objected that the action of the Catholic Church in Mexico is exceptional and deals with abnormal conditions of revolution. The Church has consistently opposed democracy, liberal reform and religious toleration in all the Latin American Republics.

"The Inquisition was not abolished until 1821. As late as 1836 the penalty was death for holding any worship other than the Roman Catholic in Bolivia and Peru." (H.W. Brown, Latin America, p. 173).

Article 195 of Chapter III Penal code of Bolivia read, "Whoever conspires directly and in fact to establish any other religion in Bolivia, or aims at having the Republic cease to profess the Catholic Apostolic Roman religion, is a traitor, and shall suffer the death penalty." (Religious Liberty in South America, p. 12 - John Lee).

The struggle for religious toleration in Peru centers around the story of an Evangelical colporteur.

In July 1890, Francisco Penzotti, an agent of the American

Bible Society was arrested and imprisoned in Callao Peru for holding a private service of worship. He was kept in a filthy cell for a period of eight months with the hope that he would die. He wrote to the Bible Society in New York, "Today is sixteen days I am shut in the prison with the criminal people. The Catholic people are doing very much to make our work stop, but for all I can see they are lighting more the fire and doing the good work."

Only upon the appeal to Washington, D.C. by Mr. E. E. Olcott an American mining engineer was pressure brought to be bear to release Penzotti (Daniels, Makers of South America, p. 215, 218).

Movement was started to appeal to the Pope regarding the matter quite within the jurisdiction of the civil authorities of these countries, where upon the battle was carried into Congress." "Concerning "the battle" that was carried into Congress, the Rev. Dr. Thomas B. Wood of Callao, Peru, stated that Cardinal Rampolla's letter was in the hands of Members of Congress in the discussion referred to and fanned the flames on both sides. A dispatch dated December 23, 1897 stated that President Pierola on that day promulgated the new law, and that every step taken in the direction of liberty received stern and uncompromising opposition from the Roman Catholic clergy.

The struggle for self-government and civic and religious liberty as revealed in the history of Mexico and Peru is parralleled in each of the other republics of South America. Not alone in South America does the conflict still rage in

the areas of democracy, freedom of conscience and toleration, but also in other countries of the world the same contest is carried on in the so-called "twilight zones" of inherent rights, politics, marriage and education.

~~Archbishop~~ James H. Ryan? says, "The Church does not desire, neither ought she to desire, to mix up without just cause in the direction of purely civil affairs. On the other hand, she cannot permit or tolerate that the State use the pretext of certain laws or unjust regulations to do injury to the rights of an order superior to that of the State; to interfere with the constitution given the Church by Christ or to violate the rights of God Himself over civil society."

The very origin and divine nature of the sovereignty demands; the inviolable rights of conscience of millions of the faithful of the whole world demand that the sacred sovereignty must not be, neither must it ever appear to be, subject to any human authority or law whatsoever, even though that law be one which proclaims certain guarantees for the liberty of the Roman Pontiff." (James H. Ryan, The Encyclicals of Pius XI, p. 43-44).

The Protestant Ideal and Practice.

The contrary of views held by ~~Archbishop~~ Ryan and others of the Catholic persuasion is expressed in the words of Mr. C. C. Marshall, "History proves that convictions which are sincere and revelations believed to be divine cannot be safely made the basis of a social or political order. Sincere conviction and Divine Revelation as a basis for a social or political order has been effectually disposed of in this

country by the Supreme Court of the United States in its far-reaching declaration "That the State has a perfect right to prohibit polygamy and all other offenses against the enlightened sentiment of mankind; not withstanding the pretence of religious convictions by which they may be advocated and practiced. (C. C. Marshall, The Roman Catholic Church in the Modern State, p. 9).

As to the "twilight zone" he says, "Within its gloom area have occurred those conflicts between the Latin Church and the State which has harassed the social life of man with hatred and his political life with violence, lighted the fires of martyrdom, sounded the tocsin of insurrection, initiated massacres, applied torture, established Inquisitions, made shambles of Privy Councils, despoiled the Church, betrayed the State, defied civil governments, assassinated secular princes, murdered Christian prelates, mocked the laws of God and annulled the laws of nations. Had not the conflicting claims to sovereignty of the Roman Church and the State created Cardinal Gibbons' Twilight Zone, this dread record would never have been written." (C. C. Marshall, The Roman Catholic Church in the Modern State, p. 200).

The Protestant ideal regards democracy as the best form of government and favors the separation of state and Church, each supreme in its own sphere. Government is derived from the people and sovereign power is exercised by magistrates whom the people choose and whom they may remove from office. There was a good deal of overlapping in the twilight zone at first and also religious intolerance but with the Protestant

initiation the divine right of Kings received its death blow supplanted by the ideals of the right of private judgment, religious toleration and popular sovereignty.

The United States repudiated the principle of the union of Church and State and inaugurated their final separation by the declaration of the Constitution: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." (Constitution of U.S. Amendment I).

With the United States all the Latin American republics modeled after them accepted the Protestant ideal of self-government and still hold to that ideal, "The Latin-American nations are pledged in soul to the democratic ideal of liberty and equality which is the only basis of any truly civilized form of social arrangement. (Aspects of Mexican Civilization, Vasconcelos-Gamio, p. 52).

Self-government is the common denominator of democracy and Protestantism. True to this Protestant ideal the Evangelical Church has lined up with the liberal forces of the Latin-American Republics. When Chile was struggling for religious toleration, the secularization of the cemeteries, the right for non-Catholics to marry and to own property and to teach their children their own religion it was Dr. David Trumbull, the first Evangelical Missionary in Chile, who became the center of the fight. The Liberal president, Santa Ana, consulted with him on these matters as did liberal congressmen.

La Revista Catolica attributes the revolution in Mexico to Protestantism. "We owe to Protestantism that absurd farse of republican simplicity which is Quaker insanity; the infiltration of a supposed democracy based on Jewish and Protestant

liberalism. We owe them (the Protestants) this revolution in which fourteen Protestants sat as Members of the last Congress. (La Revista Catolica El Paso, in "The Protestant Intervention in Mexico and South America, p. 103).

This ideal of self-government is revealed in the practice and policy of the Evangelical Churches in South America which turn over the government of the Churches as soon as they are able to assume the responsibility. The Presbyterian Churches in Mexico and Brazil and Chile are autonomous and largely self-supporting.

In Porto Rico the Evangelical Church has some 250 national pastors and only one foreign missionary. Out of the 250 Catholic priests only six are nationals. (Arthur J... - Work... Porto Rico ... 19...)

V. Educational Ideals and Practices.

The Catholic ideal for education we take from the Catholic Encyclopedia, Vol. V, p. 304.

"1. Intellectual education must not be separated from moral and religious education.

2. Religion should be an essential part of education.

3. Sound moral instruction is impossible apart from religious education.

4. Catholic parents are bound in Conscience to provide for the education of their children, either at home or in schools of the right sort."

Ibid, Vol. XIII, p. 561, "The establishment and maintenance of parochial schools does not imply the condemnation of public schools, or opposition of any kind to the purpose for which these are established."

Ibid, p. 579, "Out of a Catholic population of approximately 14, 347, 027 nearly one-half of the Catholic children attending elementary schools in the United States were being educated under the parish school system in the year 1910."

Pius XI comments on the results of secular education thus, "Added to all this, God and Jesus Christ, as well as His doctrines, were banished from the school. As a sad but inevitable consequence, the school became not only secular and non-religious but openly atheistical and anti-religious. In such circumstances it was easy to persuade poor ignorant children that neither God nor religion are of any importance as far as their daily lives are concerned. God's name, moreover, was scarcely ever mentioned in such schools unless it were perchance to blaspheme Him or to ridicule His Church. Thus, the schools forcibly deprived of the right to teach anything about God or His law could not but fail in its effort to really educate." (J. H. Ryan, Encyclicals of Pius XI, p. 99).

In South America the Catholic Church has always sought to control all education and in the early days even attempted to control all thought. "The government excluded and suppressed, at the instance of the clergy, "impious books and writings," which included literature that was remaking the world toward the beginning of the 19th century. The federal tariffs of 1821, 1827, 1837, specifically excluded all books that were "Contrary to religion." In 1851 the education of women having been condemned by the ecclesiastical authorities, government agents seized the copies at the bookstore in the capital. Freedom of thought not merely in religion but in social matters was strictly taboo, and the priests who dominated education

were the vigilant guardians of the minutest mental heresy." (Gruening, Mexico and Its Heritage, p. 192).

"The Catholic Church in South America although it controlled education evidently did not attempt to educate the masses. Ross says, "Popular education in a people saturated with the traditions of the old Spanish colonial regime is like a plant in an alkali soil."

"For the children of the peons the Church desires no education other than that drill in the rudiments of her faith which she herself provides. Secular education will not promote their eternal welfare and it may endanger it. That education should give them a chance to rise in life does not appeal to her. What is "rising in life" compared with saving the soul? Let the children of the well-to-do be trained to fill worthily those high and comfortable places in life to which it has pleased God to call them, while the children of the peons continue their fathers' labors."

No wonder, then, that the gospel of universal education has never germinated in the South American people. It has always been an exotic introduced from abroad by idealistic and social reformers. (E. A. Ross, South of Panama, p. 253-4).

In spite of the fact that the Universities of St. Marks Lima, Peru and that of Mexico were founded over eighty years before Harvard University, and the Church had every opportunity to educate the people the illiteracy as whole for the Latin American Republics is over 60%. Popular education was unknown in Mexico before the revolution of 1910. Illiteracy was variously estimated from 80-85%.

Consistent with the ideal that religion should be the basis of all education the Church has always sought to control it and to limit it as far as possible to religion. Dr. R.E. Speer writes; "The old colonial education had all been in the interest of a certain political theory. It had been designed to make men submissive to monarchial authority in State and Church. It was an education in traditional opinions. There was no scientific freedom. There was no free study of history. There was no general and popular education. There were no technical or industrial studies. The whole system was ecclesiastical and aristocratic. The result is that today in comparison with the advanced nations of the world there is a great neglect of popular education and an appalling illiteracy." (Speer, South American Problem, p. 84).

In Mexico today there is a mutual distrust between the Church and State on the matter of education. In 1923, in a conversation with Ernest Gruening, President Obreigon said, "We are not unaware of the menace of these Catholic Schools whose aim is to inculcate anti-government and anti-revolutionary propaganda." A bishop of a western state said to him, "We are opposed to the so-called lay instruction because it is irreligious. The Catholic faith must be the basis of all education. Another bishop said: "What is taught in government schools is atheistic, Protestant, socialistic." (Gruening, Mexico and Its Heritage, p. 220).

Popular education is one of the outstanding features of the Revolutionary program. Under the Calles Administration

3550 rural schools were opened, seven agricultural schools and eight open-air schools and many community houses established. It is a huge program to inculcate the ideals of democracy through education. Adopting wholesale the modern educational principles as taught at Columbia Uniniversity giving place to motivation, respect for personality, self-expression, project method, learning by doing and building up technique for community welfare and socialization.

Naturally these schools were opposed by the Catholic Church and in some instances the Church itself would establish a new school in a rural district near the Government's school with the result that the new school would have to close for lack of pupils.

As the Catholic Church has been opposed to secular education so also has it fought against the Protestant Schools. When Dr. David Trumbull first arrived in Chile he and his wife opened up a girl's school in Valparaiso. The Church published a popular Catechism and the University ordered it to be used in all the schools. Its avowed purpose was to oppose the Protestant propaganda. No terms were spared in reviling the Protestants and their work.--

The Protestant Ideal and Practice.

From its beginning Protestantism has held the ideal of univers l education, "Having put the individual entirely upon his own responsibility before God, instead of allowing him in some measure to share it with his confessor, Protestantism had to afford elementary education in the Bible and in the doctrines of their churches to everyone. So Protestantism

did much to make elementary education universal in the countries where it prevailed. Roman Catholicism was comparatively more neglectful of education for the masses of the people, but more thorough in its provision of education for the clergy." (Wright, A Student's Philosophy of Religion, p. 177).

The Protestant ideal was the natural consequence of the political order it brought about as expressed in the words, "The State under the medieval constitution escaped the most serious problems of social life by turning over religion, marriage and education to the Church. This was a possible delegation as long as the Church was undivided and all the citizens were members of the Church. But from the blood of heretics, which it scattered as profusely as Cadmus sowed the dragon's teeth, there sprang up any number of Churches. The modern state makes the equality of all churches before the law one of its fundamental principles. It cannot, without violating its constitutional order, assign jurisdiction over education or any other subject to any particular Church. The alternative has been that the State should undertake education itself - a course justified by the consideration that all men are members of the State, whereas of any one church only some men are members." (C. C. Marshall, The Roman Catholic Church in the Modern State, p. 358).

Protestantism had its golden opportunity for establishing universal education in Latin American during the years of the struggle of independence in the work of James Thomson, a Scotsman, who was sent from London by the English and Foreign School Society, the year 1818. His chief work was to establish

the Lancasterian schools whose principal textbook was the Bible. Wherever he went he found encouragement and welcome even securing the cooperation of priests. Many of these schools were established in Buenos Aires, Santiago with the support of the generals of the revolution, San Martin and O'Higgins and Bolivar. O'Higgins gave him the use of a clean room in the University of Santiago. San Martin gave him the use of a convent for a school and his headquarters. The Patriotic Society in Lima cooperated with Thomson in establishing the schools, and all expenses, including his salary, were met by the Government. In 1826 he returned to England to make a report of his eight years in South America. He said "I have no hesitation in saying that the public voice is decidedly in favor of universal education," and prophesied that by 1840 every man would be qualified to vote. But this prophesy was never realized. The majority of the population are still illiterate. When the wars for independence were over, the schools declined and the church forbade the use of the Bible. "In a few years the result of Thompson's labors had almost disappeared. Bolivar decreed that a central school be opened in the capital city of each province of the state and a number of young men were sent at the expense of the government to receive the best possible education in England to fit them as teachers. But Bolivar's influence was waning and there is no record that anything came of his plan.

The Church, the mightiest power in the state, reached out to crush the initiative of the people, and the priests

followed the Spaniards as tyrants in the land. They no longer bought Bibles. They burned them in the public squares.

Thomson's eight years made a slight oasis in the barren history of Spanish-American absolutism. It was the time when Protestantism, and the Bible, and religious liberty might have been put there to stay. They were years of wonderful opportunity. The doors were opened a wide crack to let the light shine in and then slammed shut. Progressive forces ever since have been trying to pry them open again. Single-handed, James Thompson labored in the one golden decade of the Continent of Lost Opportunity." (Daniels, Makes of South America, pp. 98-100).

Protestant Missionaries played a prominent part in helping the various governments of South America take over the task of secular education. Sarmiento, one of the early presidents of Argentina commissioned the Rev. William Goodfellow of the Methodist Mission, to select teachers in the United States for schools in Argentina.

The Chilean government sent Dr. Webster Browning, of the Presbyterian Mission, to Europe to make a study of schools there for the benefit of the Chilean schools.

The (Escuela Popular) School for the People, founded by Mr. Marwin in Valparaiso has for over fifty years been influencial for popular education in Valparaiso Chile. Other high schools of the Methodist and Presbyterian Missions in Chile were at their beginning the best in the country and generously patronized by the upper classes and largely self-supporting.

These schools still play an important part in the life

of the nation and enjoy the goodwill of the people and the government.

Various professional and industrial schools too are directed by the evangelical forces and are cooperating with the governments for the education of the people. Mackenzie College in Brazil has won distinction for itself and has the best electrical engineering course in the country. The Methodist agriculture farm in Chile made a valuable contribution to the country in the discovery of a cure for the orchard pest.

President Alfaro of Ecuador turned to another missionary to lead in planting a system of free schools in Ecuador.

"In the Spring of 1900, the Government of Ecuador entered into a contract with the Rev. Dr. Thomas B. Wood, one of the most energetic and successful missionary educators in South America, for the establishment of Normal Schools and model schools upon the plan of those in the United States for the education of teachers in that country. There has never been a school in that country outside the city of Quayaquil that was not under the control of the Roman Catholic Church and taught by a priest or nun." (Stunz, South American Neighbors, p. 183).

Apart from any direct value to the governments and to the people the Protestant schools have stimulated the Catholic schools to do more and better work. Dr. Speer makes this observation as well as an estimate of the value of each Church in its educational work. "It (the Roman Catholic Church) has had its schools, but they were church schools,

teaching the principles of the Roman Catholic program in South America, and they were for only a section of the community. To the extent that the priests do now provide better schools, it is because of the influence wielded by the Protestant spirit. They still resist in any South American country the liberalization of government and education.n The Roman Church having had almost full control of the education of a continent for three centuries must be held responsible for such conditions of popular ignorance as exists in South America. Compare the record of the Roman Catholic Church in South America with that of the Roman Catholic and Protestant Churches in the United States. With the opportunity and resources of the South American Church, the Protestant Missions now at work in South America would give the Continent more and better education in twenty years than it has received in the last three hundred." (Speer, South American Problems, p. 148)

VI. In the Realm of Social Problems.

Both the Catholic and Protestant Churches are interested in social problems because they are so involved with moral and religious problems. Commenting on the Encyclical, Rerum Novarum of Leo XIII which deals with the"Condition of Labour" John A. Ryan says, "The Church is properly interested in the social question because of its religious and moral aspects; the State has the right and the duty to intervene on behalf of justice and individual and social well-being: and employers and workers should organize into both mixed and separate associations for mutual protection and for self-

protection." (The Catholic Encyclopedia, Vol. XII, p. 783)

Again the Catholic ideal is expressed in the words, "The rights which belong to every human being inasmuch as he is a person are absolute and inalienable. The right to life and limb, the essential freedom which is necessary that a man may attain the end for which he is destined by God, the right to marry or remain single, such rights as these may not be infringed by any human authority whatever." Ibid., Vol. VIII, p. 573).

"Laws determining the conditions of labour and protecting the poor from the hands of the usurer, promote morality for they save men from that degradation and despair in which moral life is practically impossible. It is thus evident how necessary it is, that in all such questions the Church should in every country have a definitely formed opinion and should make her voice heard." (Ibid, Vol. X, p. 503).

"Religious celibacy taught and encouraged by the Church is socially beneficial, since it shows that continence is practicable, and since religious celibates exemplify a higher degree of allurism then any other section of society." (Ibid., Vol IX, p. 697).

One cannot doubt the high social ideals of the Catholic Church as expressed by its representatives and practiced in many countries. There is much to be desired, however, in the realization of these ideals in Latin America. No one contests the claim that these are Catholic countries for it is historically true that the Catholic Church has controlled their destinies more than any other factor. How much the Catholic

Church is responsible for the economic backwardness and immorality and social injustice we do not wish to judge but we would call attention to the facts as they are, leaving each one to judge for himself. On the contrary one should not be unmindful of the atenuating circumstances of history, race, and geography and climate.

The following is a general view of social conditions in South America. "The picture presented by Latin America, view from its darker side is that of a coummunity surrounded by inexhaustable natural wealth, but composed of a great bulk of poor and humble people, mainly illiterate, owning practically nothing of the soil upon which theywere born, with a handful of a governing class who practically monopolize the wealth and education of the country. The diet of the great poor class is of the most meagre; their dwellings and daily surroundings the most primitive; their dress insufficient to protect them from the climate; their right as citizens ignored in great part. Their governance in the hands of self-seeking politicians, misuse of the ballot box and the aid of the sword. They are regarded as mere producers of agriculture wealth for their betters and as food for power in political struggles." (Enock, The Republics of South America, p. 503).

Perhaps the chief cause of poverty in Latin America is the unequal distribution of land and the peonage system. The ramifications of this problem run out into the economic political, social and religious life of the people in a way that makes it impossible entirely to solve other problems until

the great problem is met. From the Montivideo Report on Christian Work we read; "Most South American countries suffer from the system of "latifundia" that is, the possession of vast, almost unmeasured tracts by individuals, while the masses of people own nothing. On the west coast a man's property is not limited to a few acres between certain fences, but may stretch from mountain to mountain, or river to river. One can travel whole days withing the limits of a single estate. In the Argentine one hears of single holdings of 300,000, 500,000, even up to 1,250,000 acres. Fifteen years ago, there were over a thousand Argentine estates having more than 125,000 acres, and ten thousand with over 2,500 acres." (Christian Work in South America, Vol. I, p. 392).

In Argentina eighty percent of the land is held by about 100 families. In Chile the tillable soil is held by seven percent of the population.

The "latifundia" system makes the laborer practically a serf. Professor Ross makes the statement, "Most travelers in South America have no eye for the fundamentals which make society there so different from our own. One may read a bushel of the books visitors have written on these countries without ever learning the momentous basic fact that from the Rio Grande down the West Coast to Cape Horn, free agriculture labor as we know it does not exist. In general, the laborers on the estates are at varous stages of mitigation of the once universal slavery into which the native population were crushed by the iron heel of the conquistador." (Ross, South of Panama, p. 144).

What is the attitude of the Church toward this land problem? We have mentioned the fact that in Mexico the Church owned more than one-half the real estate values of the country. It has bitterly opposed the Agrarian reform laws of the Revolution. Many accuse the Church of enslaving the masses. "The Mexican mass, existing under conditions which varied from absolute slavery as in Yucatán and in the Valle Nacional in Oaxaca, to milder conditions of peonage, carried the load. It was held in the serfdom by physical force and mental control, by the army, and by the clergy." The Church became active and indispensable in the maintenance of industrial feudalism. On the haciendas the priests, less the servants of God than of the owner, preached meekness and submission to the victims of the overseers' brutality, consoling the bleeding Indian by portrayalof the happiness that would be his in the next world. The consolationsof religion were an essential part of the successful administration of the plantations." (Gruening, Mexico, and Its Heritage, p. 211).

The purpose of the Nationalization policy of the present Constitution has in mind the subdivision of the large estates and the giving of the land to the people. Land ownership and cultivation by the large number of the people in the basis of national welfare. Moral disintegration is in a large way due to the lack of a self-supporting, self-respecting farmer class and the inordinate wealth and fantastic luxury of the smaller upper class.

Another serious social problem in Latin America is that of illegitimacy. Fifty to seventy percent of the children in

the various Republics are born out of wedlock. Naturally venereal diseases work havoc upon the health of the peoples. A diplomat remarked to Professor Ross, "Outside of Chile and Argentina the whole of South America suffers from brain anemia." Professor Ross attributes this to sex perversion.

The historian Francesco Bulnes writes: "According to the civil register of Mexico City, 70 per cent of the births were natural (illegitimate) children. Violation of the women of the humble classes was an established and respectable custom. In 1919 the medical service Department of Education declared that the majority of the children attending school were afflicted with hereditary syphilis."

(Gruening, Mexico and Its Heritage, p. 543)

The high figures of illegitimacy are explained in part from the fact that the State does not recognize the marriage performed by the Church unless a civil certificate is secured. The church does not recognize the state certificate if the priest does not perform the marriage. Many couples are not married by the church because the fees are too high. The church does not recognize permanent divorce. Chastity is the exception and in too many instances the clergy fail to practice the high ideal of celibacy.

"Of one hundred and eighty priests who protested on the ground of ill-health against removal from Mexico City, which had been ordered for alleged non-compliance with the orders of the Constitutional government in 1915, forty-nine proved on medical examination to be suffering from venereal disease." (Gruening, Mexico and Its Heritage, p. 270)

Besides the difficulties of climate and marital regulation and example of the clergy, the problem of sex morality is accentuated by the historical fact that the early Spaniards came to America without their families and were exceedingly lax in their morals. Children were born and grew up not knowing who was their father and being disinherited legally, came to despise the mother. The low and lustful traits were a social inheritance that became a part of the accepted mores of the land.

Judge Julio Guerrero describes the situation in Mexico thus:

"In Mexico the immense majority of adult society lives in concubinage; that is to say, in a shameful union which has for

its objective lust and not love." He believed that this state of affairs was induced by the indissolubility of marriage and attributes the devoutness of Mexican women - as contrasted with men - to their attempt to find consolation in religion for the unhappiness of their married life. Evidence of the relative disregard of formal marriage and its vows and the dominant role that sexuality plays in Mexican life is plentiful. In Mexico it is taken as a matter of course. Mexican literature is filled with it. The high cost of the religious ceremony as a bar to marriage among the poor is referred to casually in the Mexican classics . . . These are not the consequence of any social philosophy but rather of an ethnic, and possibly a climatic legacy and the circumstances under which it has been handed down through the generations. (Gruening, Mexico and Its Heritage, pp. 625-6)

Making allowance for all attenuating circumstances, Ross says: "Yet after such allowances are made, the marriage institution appears to be weaker on the West Coast of South America than on any other Christian land, in the Mussulman countries or in the societies of India, China and Japan." (Ross, South of Panama, p. 230)

Not only has the clergy not raised its voice against this great social evil but in some cases it has helped to create it.

In these South American countries where the Virgin is venerated one would expect that womanhood in general would be held on a high plane, but whereas some women are idealized and treated with extravagant courtesy, in general there is a lack of respect for womanhood. The problem is not particularly to

secure suffrage rights, but to get fair treatment. Woman is inferior before the law. She cannot vote nor can the married woman hold property. Ross sums up the legal status of women in Chile thus: "According to the code the husband owes his wife protection while she owes him obedience. He is legally responsible for her actions, although not for her crimes. She has no voice as to place of residence but is bound to follow him, whatever may be the danger to her health or her life.

Without the husband's consent she may not bring a lawsuit, make or dissolve a contract, forgive a debt, take or reject a gifts, inheritance or legacy, be executrix, or buy, alienate or mortgage productive property.

In case of divorce granted for the unfaithfulness of the wife, she loses all right to profits from their joint property: but male legislators have taken care to preserve the rights of the husband to such profits, when the divorce has been granted on account of his offending. The illegitimate child may institute legal inquiry to ascertain who is his mother but not to ascertain who is his father."
(Ross, South of Panama, pp. 201-2)

Since 1916 there has been a growing feminist movement in the various Latin-American Republics. Their chief motive is to secure the rights of women but much of their interest centers in social welfare. Some of the organizations are under the special care of the Catholic Church, but others fear clerical control and have even gone so far as to purposely forbid the intervention of the clergy by rules of their constitution.

The status of women is gradually changing. In Mexico women may be appointed as members of the state legislatures. In various Republics women are occupying prominent places in law and medicine. Gabriela Minstral, formerly a Chilean school teacher is proclaimed to be "the greatest contemporary poetess of the Spanish tongue". She is serving on the League of Nation's cultural promotion committee.

Woman is becoming free in these Latin-American countries. She already occupies a large per cent of places in the post office and telegraph offices, and as school teachers in some Republics. In some cities she acts as conductor on the street cars. Yet the Catholic clergy are opposed to the new freedom.

Gruening writes "Economic necessity, as well as the example of their northern sisters, is impelling women to earn their own livelihood - a procedure which even a decade ago among the leisure class would have been deemed scandalous. As recently as 1925, the Archbishop of Mexico, Josi Mora y del Rio, issued a pastoral in censure of this adaptation of "A North American custom".

(Gruening, Mexico and Its Heritage, p. 628)

PROTESTANTISM AND THE SOCIAL ORDER

As the Catholic Church has a high social ideal so also does the Protestant church as expressed in the words of Wright. "Protestant churches are today awake to moral and social problems to a lively degree. Never, perhaps, since the Reformation, have Protestants felt so keenly that Christianity ought to touch and uplift every aspect of social, political, and private

life; that, to express the matter in the terminology of this book, all the socially recognized values of the modern world should be conserved through Christian effort, reinforced by the dynamic power of God as revealed in Jesus Christ."
(Wright, A Students Philosophy of Religion, p. 197)

No one would accuse the Evangelical Church as being a creative factor in the system of "latifundia." As a rule they own no properties outside the bare necessities of those for their own buildings. But as yet the Evangelical Church in Latin America has been too ineffective socially to help solve the land problem and that of the peon system. Being comparatively new it has given its major interest to the establishment of the churches and schools rather than to the effective application of Christian principles to the social order. At least the Evangelical Church cannot be said to be the cause of conditions which make for ill-th in these Latin-American countries and that it is now turning its forces in an increasing measure to the realization of its social ideals.

Protestantism can help to solve this basic social problem of just relationship between poverty and wealth by its emphasis on the value of the individual, its contribution to economic progress which is a by-product of puritanical frugality and self-control. These values help to build up a middle class which in time will bring about the best adjustment of extremes of wealth and society. This is the opinion of G. B. Winton: "Mexico had only the rich and poor - the governing and the governed, the intelligent and ignorant, the master and servant. Most of her problems have arisen from this condition. The

solution of her problem can come only with its correction. There must be developed a great section of the population which is neither rich nor poor, master or servant - a great middle class of self-respecting citizen whose solid character and temperate judgment shall be the basis for an enlightened prosperous nation."

"Such a class develops only when there is emphasis upon the rights of man, opportunity for self-expression and respect for the fundamental quality of self-control. These three things have always marked Protestantism. She has not always attained them but they are her creed. The new Mexico is calling for these things. The enlightened Mexico will be satisfied with nothing less. This becomes Protestantism's opportunity, not for self-aggrandizement but for a fundamental and forward looking ministry to the Republic. Her greatest days lie in the future."
(Stenographic Report "The Seminar on Relations with Mexico, July 5-26, 1928. Report No. 10)

The Evangelical Church in South America has made a distinct contribution to the social welfare of Latin America in its support of Temperance. The Montevideo Congress reports "Almost without exception Evangelical church members are total abstainers. Public meetings are frequently held in the open air in the interest of temperance, under committees which are numerous in the Evangelical communities, which also organize Bands of Hope among the children. Members of Evangelical churches are sought by employers because of their sobriety and regular working habits. They do not keep "San Lunes" (Monday), as is so frequently the practice among non-Evangelicals, in order to recover from Sunday's debauch. The Board of Temperance of the Methodist Episcopal Church maintains a secretary for South

America, and has through this means made a distinct contribution to the cause of prohibition, especially through the dissemination of literature."

(Christian Work in South America - Montevideo Congress 1925, p. 407)

Immorality has been strictly disciplined when found among members of the churches without toleration of the insipid attenuating justification based on tradition and climate. The ideal Christian home has been and is constantly held before the people, being counted the greatest contribution of missionary endeavor.

Womanhood has been elevated by the promotion of National and International women organizations, which seek the welfare of women and by the observation of Mother's Day in the churches. The Congress of Evangelical churches in South America reports:

"Argentina has for years a National Evangelical Women's League, which has over 600 members and which serves to unite the women of Evangelical churches. The League is active in welfare work for women and children and carries its beneficent ministry into reformatories and prisons.

A similar national organization of the women of the Methodist and Presbyterian churches was formed in 1923. It maintains the following different departments of activity: Spiritual, home, hygiene, temperance and humanitarian. Through these national organizations the women are being led to realize their responsibility for their own neighborhoods and cities."
(Christian Work in South America, Vol I. p. 420)

Due to poverty, social diseases, alcoholism and ignorance the infant mortality in most of these South American Republics

is extremely high. In Chile, where the climate is mild and agreeable, the infant mortality is 333 per 1000. The Evangelical churches are attempting to administer to this need by establishing Baby Dispensaries, Nurses Training Schools, and in some instances by establishing first-rate hospitals such as the Methodists have at Lima, Peru and the Presbyterians have at San Juan, Porto Rico.

The findings of the Congress of Evangelical churches in South America in their conference at Montevideo in 1925 indicate with what measure the Protestant churches are attempting to practice their social ideals. We quote some of them:

"The Congress would express its deep interest in all movements tending toward the application of the principles of Christ, for the improvement of the physical, mental, moral and social habits and standards of the members of the community and their environmental conditions and influences.

"Recognizing the importance of cooperation with the government forces and with other institutions in a study and solution of such social problems as child welfare, personal and domestic hygiene, public health, housing, wholesome recreation, civic responsibility, alcohol, gambling, prostitution, illiteracy, etc., it is recommended:

"That each church make a study of its district and the conditions therein existing.

That existing theological and moral schools add to their curricula, courses for the training of leaders for social work."

"That each of the Regional Committees appoint a subcommittee on Social Service for the study of its field and to outline a program of action."

"That the Committee on Cooperation, in New York, provide in its budget, when possible, for the selection and support of a competent specialist, for the work of this continent."

"It is recommended that the churches give special attention to cooperation with local movements for temperance."

"That Evangelical forces should educate public opinion to stand squarely for equal rights and duties of men and women before the law, and for an equal standard of morality in its highest interpretation."

"It is urged that special study be given to the problem of immigrants with reference to securing for them a wholesome environment and suitable opportunities for economic, social and spiritual development."

"Christ calls us to a universal brotherhood. Peace in industry, and among the nations, economic security for all, the elevation of the classes without opportunities, the development of backward races, the enrichment of all peoples by the free inter change of scientific and spiritual discovery, the complete realization of our highest human possibilities - all await the recognition and practice of universal brotherhood."
(Christian Work in South America - Montivedeo Congress, 1925, Vol. I, pp. 454-455.)

VII. COMPARISON OF WORSHIP

The worship of the Catholic Church is designed to appeal to all the five senses of man. Its liturgy and pageantry, its mysticism and elaborateness appeal to the mass of simple-minded peoples as well as to the intellectual class. Such appeal is the

object of the seven sacraments which solemnize each important stage of the existence of the individual, each with its appropriate forms and acts and imagery. So also is the calculation of the incense, the candles, household images, fastings, adorned temples, statues, paintings, stained-glass windows, offerings to saints, vestments, festivals, processions, crucifixes, banners, chants, prayer books, gestures, stations, pilgrimages, shrines, creeds and the Mass.

Pius XI in a recent Encyclical tells of the importance and purpose to worship of religious processions:

"The annual celebration of the sacred mysteries (special feasts) is more effective in informing people about the Faith and in bringing to them the joys of the spiritual life than the solemn pronouncements of the teachings of the Church. Documents are often read only by a few learned men, feasts move and teach all faithful. The former speaks but once; the latter every year and forever. The former bring a saving touch to the intellect; the latter influence not only the mind but heart and man's whole nature."

(J. H. Ryan, Encyclicals of Pius XI, p. 250)

There is no doubt that all the corporeality in the Catholic worship has suited the warm-temperament of Latin genius and has provided the necessary element of beauty in worship.

Let us now turn to some of the practices of the worship ideal in South American countries.

One of the noticeable emphasis is the centrality given to the Virgin Mary. To a Protestant she seems to have taken the pre-eminence that he would give to Christ. "In the wall of the ancient Jesuit Church in Cuzco, are cut the words,

"Come unto Mary all ye who are burdened and weary with your sins and she will give you rest." (Speer, South American Problems, p. 170)

In Chile, December the eighth, which is celebrated as the day of the Immaculate Conception is far more popular than Christmas Day. In the processions on that day the refrain is sung "Oh Mary, my Mother, the mortals comfort, protect us and lead us to heaven."

All through South America are miracle working statues of Virgins and saints which receive the sanction of the clergy. The story of the Virgin of Guadalupe, the patron saint of Mexico, is revealing as to the status of religious practices in the various countries.

"In 1531, a decade after the Conquest, and three years after the creation of the bishopric of Mexico City, the Virgin of Guadalupe, an Indian virgin, came into being. According to the legend, a humble native, christened Juan Diego, on his way to receive instruction in Christian doctrine, was passing a rock hill, when the Holy Virgin suddenly appeared before him. She bade him go at once to tell the bishop, Juan Zumarraga, that she desired a place of worship erected there in her honor. The next day at the same spot the Virgin again appeared to Diego, and asking the result of her commission, learned that he had been unable to secure an audience with the bishop.

"Return," commanded the apparition, "and say that it is the Virgin Mary, Mother of God, who sends thee."

But the prelate bade the Indian secure some token of the divine will. And for the third time - on the twelfth of

December, the Virgin appeared, and hearing of the bishop's doubts, commanded Diego to climb the rock hill of Tepeyac, and pluck the roses growing there. He obeyed, though well knowing that the hilltop was barren, and found the roses, which he plucked and brought to the Virgin Mary. She threw them into his cloak telling him to bear them as credentials of his mission. Then the Indian returned to the presence of the bishop and unfolded his cloak, lo and behold! There was the image of the Virgin miraculously stamped upon it.

The Bishop promptly caused the image to be conveyed in solemn procession, and housed it in the beautiful church of Our Lady of Guadalupe, which he built on the scene of the miracle. The image above the high altar, visible to all since that day, is of a gentle-faced Indian maiden from whom radiate rays of golden light." (Gruening, Mexico and Its Heritage, p. 235)

Gruening goes on to say: "The Catholic Church officially endorses the story of the Virgin of Guadalupe. She has become Mexico's patron saint. (By decree of Pope Benedict XIV. Catholic Encyclopedia, Vol. VII, p. 44) December twelfth is a holy day throughout Mexico and thousands of Indians from all parts make an annual pilgrimage to the shrine. The waters of an adjacent well which burst from the ground where the Virgin stood, are also credited with miraculous healing powers."

"Before the Conquest, there stood on the site of this church the temple of Conantzin, patron tribe of Cotonoqui Indians, and their Goddess of the Earth and Corn. This was an important deity worshipped elsewhere by the Aztecs under the names of Centeoth, Ozenleoth, Xilones."

"One cannot but admire the genius of the first bishop of Mexico - if the idea was his - in thus bringing to his work of conversion the psychological appeal produced by a native deity." (Gruening, Mexico and Its Heritage, pp. 235-6)

Gruening is outspoken in his condemnation of the clergy accusing them of intentional fraud:

"The clergy has not hesitated to use trickery and deception. In May, 1912, the "miracle" of the swaying virgin in the heart of Mexico City, roused the faithful to a delirium of excitement till a carefully laid plant of wires under the church floor connected with the machinery of a neighboring mill was uncovered. In Yucatan a "sweating Christ" turned out to be equipped with a bag of deliquescent salt which produced the miracle. The "Christ of the Blisters" who "miraculously" survived the burning of a church, intact but for a few blisters, was found by the authorities to be made of painted plaster and consequently non-combustible.

Mexican ecclesiastical history is consequently sprinkled with such phenomena."
(Gruening, Mexico and Its Heritage, p. 254)

Many other local saints are called upon to perform miracles. On January 20th of each year, peasants and others go from all over Chile to Yumbel in the South to pay "mandas" (offerings) to Saint Sebastian, a little wooden figure of about two feet.

Each year in July in each important harbor of Chile great processions follow a statue of Saint Peter to the piers where they embark for a cruise about the waters. This procession is

supposed to give abundance of fish to the fishermen during the year.

Another popular feast day in Chile is that of "La Virjen del Carmen" in honor of the patron saint of the Army and Navy. Much is made of it and the effort is made to have detachments of the army and navy take part in the public procession.

It is this perversion of the mystery element in religion as well as the low morality and acquisitiveness that turn many against the Catholic Church in South America. Intolerance and excess formality and sacramentalism have also played a part in the formation of indifference, religious skepticism and anti-clerical movements. A few citations from the Montevideo Report reveal the present situation.

"The Republic of Uruguay has given secular names to all public festivals, suppressing all names with a religious association. As an example, it has changed the name "Holy Week" into "Touring Week", affording thereby a further illustration of the same anti-religious spirit." (The first illustration was the omission of the name of God from the daily paper.)

"In most cases hostility to religion takes the form of opposition to the Roman Catholic Church, especially to the Roman Catholic Hierarchy. Anti-clericalism is one of the dominant notes in the life of each South American country. Even many who are sincere Catholics are violently anti-clerical."

"Indifference towards religion is probably the predominant mood of the majority of educated people and a large section of the common people. In many cases this indifference is no more than a natural reaction of mental maturity against the

rigidity and formalism of the religious education received in the home and in the school."

(Christian Work in South America, Vol. II, pp. 313-14)

Dr. Ernesto Nelson, a leading educationalist, makes the following report:

"Speaking broadly, men are non-religious, and I must declare that the great majority of men who have distinguished themselves in public service are men without church connection. I will go so far as to state here that a sort of suspicion lingers about a churchman, for people know that loyalty to the Catholic church does not always mean loyalty to what is right and just.

"Men of moral stamina generally drift away from religious activities as soon as they discover that the Catholic church is chiefly a power-seeking institution and that ignorance and superstition are her most fruitful allies."

(Christian Work in South America, Vol. II, p. 316)

The cross as a Christian symbol in South America has lost its spiritual significance. It has never been disassociated from the traditional fiery cross of aggression." Through its association with the Spanish war of reconquest in the 18th century, and subsequently with the horrors of the Inquisition, this supreme symbol of good will became debased into an emblem of war and political unity." (Ibid, p. 325)

If the symbol means anything apart from the traditional association with political aggression, it is as the tragedy and not the triumph of Christ over sin and death. Dr. Speer writes:

"The very crucifixes of which South America is full misrepresent the gospel. They show a dead man, not a living Saviour. South American Christianity knows nothing of the re-

surrection and of that which signifies life. We did not see in all the churches we visited a single picture, symbol or suggestion of the resurrection or the ascension. There were hundreds of paintings of saints and of the Holy Family and of Mary, but not one of the supreme event in Christianity. And even the representations of the death of Christ are false. Some of the figures are too terrible for description, and their whole significance is untrue to the gospel." (Speer, South American Problems, p. 169)

Another trait peculiar to Latin peoples and manifested in South America is that their is no true sense of sin as expressed in the words - "According to both Unamuno and Bunge, Christianity, in its Roman Catholic form, never succeeded in awakening a consciousness of sin as a moral evil in the Iberian race. The ancient Iberian feared death and punishment, but was not concerned about sin as an active moral principle. The phenomenon of an "awakened conscience" with its haunting sense of sin, has not the prominence in the religious literature of Spain and South America that it has in the religious literature of Protestant countries."
(Christian Work in South America, Vol. II, p. 306)

Dr. Juan B. Teran, president of the University of Tucuman, in Argentina, sums up the religious situation in South America as follows:

"If religion means the soul's aspiration to have communion with the supreme cause of the universe, an experience which expresses itself in ethical conduct, then South America is that part of the Western world which is most irreligious. Religion

has never really constituted an experience but culture (In South America). There has been a complete divorce between religion and morality. South American men have regarded religion as essentially a woman's affair, and have taken up toward it a position of "benevolent neutrality." They have not been atheists; they have been simply indifferent."
(Quoted in The Foreign Missions Conference of North America, 1928, p. 140)

THE EVANGELICAL CHURCH AND WORSHIP

Traditional Protestantism has revolted against the elaborate symbolism of worship of the Catholic church. It no doubt threw away many religious values in its attempt to break away from sterile formalism to return to the New Testament simplicity of worship. It will return to the use of corporeality in worship more and more as the old dangers of extreme sacramentalism are diminished.

The Evangelical Church in South America has had the same traditional Protestant attitude toward the elaborate symbolism of the Catholic Church as the Reformed Churches in other countries. It is more loath to resume the use of these symbols in worship because it is still of the same mind as were the first Protestants, especially the converts among the nationals who revolt against any suggestion of Catholic worship, even chants, choir singing is a feature of the Evangelical service which greatly
vestments, and pulpit gowns.

Christ is the central object of worship, and the sermon and Bible the most important part of the service. Congregational

which greatly appeals to the Latin peoples. Many, too, like the simplicuty of the Evangelical worship in which they find true mysticism and real spiritual communion. Spontanaeity and freedom are values which make their appeal to strong individualism. Self-support and self-control are determined policies of the Evangelical churches and several churches in the various countries are already autonomous. Emphasis is given to religious education which is the main purpose in the Sunday schools. The effort in this emphasis is to give the people a reasonable faith and to cultivate self-reliance and independence. The churches are endeavoring to make their ideal and practice more really one as regards the true sacrament of Christ's presence in all of life.

To meet the problems which turn many away from the Catholic worship the Evangelical churches have proposed the following line of practice.

"In view of the misconceptions prevailing in South America with regard to the true nature of religion, and the rooted prejudices which in consequence of these misconceptions characterize the attitude of multitude of people towards the liturgic aspect of Christianity, it appears to us desirable that the "conferencia sin culto" should be employed as a recognized method of evangelism, when by so doing the gospel could be presented to people for whom the ordinary type of religious service is without appeal."

"In order to deepen the consciousness of sin in the minds of the people, we recommend that very special attention be given to the presentation of moral and social obligation in the light and principles of Jesus Christ, so that each one may judge himself in accordance with the mind of Christ and

recognize his personal guilt and responsibility, and so be led to seek divine strength to enable him to fulfil his duty."

We further consider that the present moment calls for a fresh presentation of the cross of Christ, not so much as a symbol of the Master's fate, but rather as a symbol of His triumph over the forces of organized evil, and at the same time as the symbol for every Christian of whole-hearted loyalty to God and truth, and of death to every unworthy passion and ambition while he lives for the coming of God's Kingdom on earth." (Christian Work in South America, Montevideo Congress, 1925, Vol. II, pp. 376, 377.)

VIII. COMPARISON OF IDEALS AND PRACTICES OF PROPAGANDA

"The Catholic Church is a strong missionary church. From the Catholic Encyclopaedia we read: "The Sacred Congregation de Propaganda Fide, is the department of the pontifical administration charged with the spread of Catholicism and with the regulation of ecclesiastical affairs in non-Catholic countries."

"The propagation of the Faith was a matter of such vital importance as to demand for its work an entire congregation. The reconquest for the church of the lands severed from it was not of greater importance then the Evangelization of the vast regions then being explored by courageous adventures. America, Africa, the Far East, opened up new lands, new peoples, new conquests; the Church, conscious of her natural mission to evangelize the world, felt obliged to act and to act quickly, especially as Holland and England, while striving eagerly for commerce and colonial expansion, were also bent upon spreading everywhere the doctrines of Protestantism."

"The Society for the Propagation of the Faith is an international association for the assistance by prayers and alms of Catholic missionary priests, brothers and nuns engaged in preaching the gospel in heathen and non-Catholic countries."

"On March 25, 1904, Pius X addressed an encyclical letter to the Catholic world, recommending the Propagation of the Faith to the charity of all the faithful, in which he says: "If the messengers of the Catholic doctrine are able to reach out to the most distant lands, and the most barbarous peoples, it is to the Society for the Propagation of the faith that credit must be given. Through that Society salvation began for numberless peoples, throught it there has been gathered a harvest of souls." (The Catholic Encyclopedia, Vol. XII, pp. 456-462)

In South America the methods of Catholic propaganda have not always been conducive to spiritual conversion nor to the building up of Christian character. We have already mentioned the mixed motives of the early conquerors who came with the cross and the sword, also the fact of the Inquisition in Mexico and Peru. The religion of the Indians was considered diabolical, so it was not used as a foundation upon which the Catholic faith was built, but the effort was to destroy the old faith. Priestly says: "Eradication of heathenism was effected by destruction of Aztec temples and images. The Franciscans boasted that in seven years they demolished 5000 temples and 20,000 images." (Priestly, The Mexican Nation p. 100)

Gruening says that the great majority of Catholics in Mexico today are in reality pagan and lays the blame to early wholesale baptisms;

"Of the fifteen million nominal Catholics who inhabit Mexico, at most two million are Catholics in the sense accepted in the United States, an equal or larger number are agnostic or indifferent, and the remainder while observing in their worship some of the outward form of Roman Catholicism are in reality pagans."

"Fray Motolinia estimated in 1536 that there had been baptized in fifteen years, more than nine million souls." (Gruening, Mexico and Its Heritage, p.

We have mentioned the fact that the temple in honor of the Virgin de Guadalupe was built on the site of Indian shrines to their deities. This seemed to be the common practice.

"Not only were the Christian churches built over the ruins of the teocallis, directly on top of the ancient pyramids, but every shrine to an Aztec God became the shrine not to the Father of Mankind, not to the Son of Man, but to a particular Christ or to a particular saint, who was merely substituted for the deity of the chase, of fishing, of fire, of trade." (Ibid, p. 236)

"Another author writes: "With the conquestadores came the Catholic priests who quickly leveled or covered the teocallis of the Indians (temples built on tops of pyramids) the archaeological remains of which are now being excavated, make their first converts at the point of the sword and zealously instructed the natives in the faith."

At least 9,000 beautiful churches were built under the supervision of the Spanish clergy by forced Indian labor, and the Indians taught to support them." (Green, The Present Crisis in our Relations with Mexico, p. 17)

In the section on government we saw how the Catholic church

availed itself of the opportunity to unite with the state in establishing its faith as the religion of the country to the exclusion of all other communions. It has not hesitated to claim that the state should support it and defend it as the religion of the people. So also education was utilized to the utmost for the propagation of the faith, even to the neglect of those subjects not strictly religious. In the propagation of the faith the church became very largely an end in itself. The Catholic Religion in South America has been very largely an individual acceptation of creedal dogma rather than an ethical salvation of the individual influencing all his relationship in society.

As a result of the superficial indoctrination of dogma the Catholic church in South America today is threatened to lose its power over the people. The well-known Chilean poet, Gabrial Mintral says:

"One of the painful phases of Latin American life at this moment is the absolute divorce which is taking place between the popular masses and religion, or, perhaps, better said between democracy and Christianity." (Christian Work in South America, Vol I, p. 341).

The Panama Congress, 1916, reported that the five or six million intellectuals of South America constituted a deliberate and irreconcilable defection from the Roman fold." The Congress of 1925 reported that this was still a valid generalization. (Ibid, Vol. I, p. 53)

PROTESTANT PROPAGANDA

The ideal for the Protestant churches is expressed in the Findings of the Montevideo Congress. "The primary objectives

of our Christian work in South America are (a) to lead souls to Christ, and (b) to organize them into congregations and as soon as possible into self-propagating, self-supporting and self-governing churches. Such congregations and churches must be established not only in the cities but also in the country, including the far interior, teaching always the whole gospel in its simplicuty and purity."

"An increase of the circulation of the Bible is indispensable to the work of evangelization."

(Christian Work in South America, Vol. I, pp. 384-5)

The Catholic Church believing that it alone is the depository of the truths of salvation and the only authorized interpreter of the Scriptures, has always objected to the circulation of Bibles which did not have the Catholic imprimatur and notes. The Catholic clergy in South America has burned in public, Bibles circulated by the Protestants. The Protestants, however, holding to its ideal since the Reformation, have made it the practice of placing the Bible in the hands of the people and of teaching it in the Sunday Schools. The American and British Bibles Societies have sold and distributed literally millions of Bibles and portions of the Scriptures since the Evangelical churches have had work in South America almost a century ago. In a resume of the work of these Societies we read: "A direct, continuous, pervasive and far going factor in all evangelization has been the circulation of the Holy Scriptures, chiefly through the Bible Societies. The printed word has carried the gospel to thousands unreached by the missionary. In 1923 the number of Bibles, New Testaments, and portions of Scripture alone,

was about 140,000 and the total number distributed since 1864 is 3,662,600, of which 1,429,500 have been spread in Brazil and 2,233,140 in the Spanish speaking Republics. Since the days of Thomson, 5,000,000 copies of the Bible have been circulated by the British and Foreign Bible Society." (Christian Work in South America, Vol. I, p. 65)

The work of Bible distribution has been so successful that the attitude of the Catholic church has changed toward it. In Chile several editions of the New Testament have been printed and distributed by the Catholic church. Also, in the celebration of every mass a portion of the gospel must be read in the vernacular and explained. Recently, in Buenos Aires, a meeting in honor of the gospels was held attended by 3,000 people. The reading of the gospels was recommended to all the laity. In Mexico the Federal Department of Education put in all the public and school libraries a copy of the Four Gospels.

The Protestant church has used many instruments to propagate the Evangelical faith. Besides the church and the school and the customary itineration, special evangelical campaigns have been promoted and the publication of suitable literature.

To reach the intelligensia the churches have cooperated in the support of specially trained leaders who have traveled through the various republics holding apologetic conferences. While there are many obstacles to the propaganda of the Evangelical faith in South America yet it has made sufficient progress and influence in the short time it has been in that field to warrant its occupation there.

The following statistics indicate comparatively the present status and the progress of the Evangelical churches from

1916 - 1924.

"The number of organized churches in the continent has grown from 856 to 1,283, an increase of 50%. The communicant membership has added 29,029, which is almost one fourth of the present total membership (122,266) and a 31% increment over the membership of 1916 (93,237).

"The total Evangelical community (including known adherents and all under Christian instruction except Sunday-school pupils) has more than doubled. It has grown from 122,875 to 251,196, an increase of 128,321. The number of Sunday-school pupils and teachers has increased from 50,739 to 108,599, a gain of over 100%."

(Ibid, Vol. I, p. 61-62)

These figures indicate that Protestantism is growing rapidly in South America. Considering the exclusive policies in effect for so long a period, and the fact that Protestantism was considered as heresy and treason and meant social ostracism and persecution for those who accepted it, one must conclude that the Protestant propaganda has been successful and continues to be so. It has had the misfortune to be associated in the minds of many with American imperialism and for that reason bears the opposition of an undue prejudice. The churches are endeavoring to disassociate themselves from any form of exploitation and to present Christianity in its universal terms uncompromised by political or economic forces, and freed from the assumption that it is Anglo-Saxon Christianity which pretends to supplant Latin American Christianity.

There are those who say that Protestantism is not suited

to the Latin temperament and therefore cannot make much headway in South America. Garcia Calderon says:

"Protestantism is not the religion suited to these democracies, submitted to a three-century Catholic discipline. The race has lost its ancient individualism which inclines toward Protestantism, and austere Calvinism or Puritanism is out of the realm of tropical imagination and Castilian sensuality." (Garcia Calderon, quoted in Inman, Problems in Pan Americanism, p. 93)

The Congress of Evangelical churches at Montevideo effectively answers this belief in the words:

"This increase of knowledge affecting public opinion has tended to remove from the Protestant world impression and attitudes widely prevalent a decade ago, which hindered the course of Protestant missions in every Latin American country. The view that South America was already "religiously preempted", that its total population of 65,000,000 was virtually included in the membership and ministries of the Roman Catholic Church, and that, with content, and conviction, the whole continent was permanently committed to the exclusive tutelage of the Catholic system, has yielded to the increasing recognition of the groundlessness of that assumption. The sentimental presupposition that the Evangelical church with its Puritan simplicity of worship, the intellectual verve and personal glow of its gospel message, with its ethical and social exactions, would win no response from the Latin temperament, accustomed to gorgeous ritual and high-sounding dogma, has been effectively dissolved. In the foremost republics like Uruguay, Argentina, Chile and Brazil the Evangeli-

South America as a legitimate field of non-Roman Missions may be pronounced as virtually destroyed."
(Christian Work in South America, Vol. I, p. 51)

IX. ATTITUDES TOWARD EACH OTHER

In the foregoing chapters we have considered the ideals and practices of the Catholic and Protestant churches in their relationship to South America. One must conclude that in many instances the practice does not always conform to the ideal. So wide has been the breach between the two, in regard to the Catholic Church, that even members of that church visiting from other lands confessed that they did not recognize it as the Catholic Church as it is known in lands where in more nearly approximates its ideal. No Protestant has criticized the failings of the Catholic Church in South America as severely as some of their own writers.

One feels more free to criticize the failings of another church when he would with equal severity do the same with the shortcomings of his own. Protestantism has not always been true to its ideal in South America and has shared many mutual failings with the Catholic Church.

The value of the background study we have made in the previous chapters has been that it has called to mind many factors which help to explain why Catholicism in South America is different from Catholicism in the United States and in England and why its ideal has not corresponded more closely with its practices.

In various respects we find Catholicism at its worst in

South America. Many would be inclined, therefore, to attribute all the backwardness and evils in those Republics to Catholicism and judge it inferior as a religious system to Protestantism not taking into consideration the various attenuating circumstances nor thinking of what Catholicism is at its best.

In saying this we do not mean to condone the failings of Catholicism but merely to help arrive at a just and true evaluation in the comparison of Catholicism and Protestantism, and their work in South America.

In this last chapter we are not to deal with the legitimacy of Protestantism in South America so much as with the attitude both churches should have toward one another since Protestantism has now been in that field for almost a century its chief reason being that Catholicism was not meeting human needs nor teaching New Testament Christianity. Given the fact that the two churches are working in the same field, what shall be their attitude toward each other? Let us consider the possible attitudes which are advocated by different groups of people.

In the first place there is the attitude of antagonism, one to the other. This is the open policy of the Catholic Church: "The official attitude of the Roman hierarchy toward the Evangelical churches has been one of disdain, of proud withdrawal from any contact with the Evangelical movement." (Christian Work in South America, Vol. II, p. 343)

Many of the Protestant converts take this position of antagonism. In a discussion of this problem at the Panama Congress in 1916, Rev. F. A. Barroetanes from Argentina, said that we should take an attitude of warfare toward the Catholics and that the missionaries take too liberal an attitude toward the

church which tyrannizes over inferior people, so that many come to hate religion. (Beach, Renaissant Latin America, p. 71) Some of our most capable pastors in Chile are bitter in their attitude toward the Catholic Church and spend much of their effort in attacking it.

While it is true that some of the leaders of the Evangelical church take this attitude, yet there are others who do not approve of it and the churches themselves have taken a stand against it. Dr. Speer says that although history shows that Protestantism cannot escape Catholic antagonism, yet the Evangelical church should not adopt the policy of warfare. "In this view the attitude of Protestant Missions to the Roman Catholic Church in South America ought to be an attitude of true discrimination and intelligent helpfulness and positive service. We should not attack its doctrine or its priesthood. We must know the grounds on which we are in South America, but the grounds of our presence there are not to be made the substance of our preaching. We are there to preach Christ, not to denounce those who do not preach Him. We ought not to engage in polemics. The work in South America which has really succeeded has not used the method of warfare against the South American System." (R. E. Speer, South American Problems, p. 238)

The position of the churches was expressed by the Montevideo Congress: "Our conclusion is, therefore, that Evangelical Christians in South America should not regard the Roman Catholic Church as an object for their sword to attack or a temple for their trowel to restore." (Christian Work in South America, Vol. II, p. 349.)

Those who take this attitude of antagonism tacitly admit their lack of confidence in the validity of their own position. Truth and goodness are self-propagating. A wrong idea can be displaced only by a true one. The energy used in eradicating another's faith could be far better spend with a positive presentation of values which if they are superior will automatically supplant the inferior values. Eradication presumes that Catholicism is not Christian and that members of that church must become Protestants. This would be proselytizing at its worst - the mere changing from one sect to another. Such a program of activity is impossible in South America and undesirable.

Closely related to the attitude of antagonism is that of mutual tolerance. The Catholics should be as tolerant toward the Protestant minority as they would wish the Protestants to be toward them in countries where the Catholics are the minority. The Catholic church considers the United States a mission field although it has a Protestant majority. Of the 78 millions of dollars raised up to 1910 by the Society for the Propagation of the Faith over 10 millions were used for missions in the United States. (The Catholic Encyclopedia, Vol. XII, p. 462) Yet it is tolerated as are all the various faiths. When the Catholics are persecuted in Mexico they ask for the same toleration which they traditionally denied to the Protestants.

Each church should seek to conserve its own values without compromising in the least its position in its recognition of values in the other. It is possible to agree to differ in the fundamental distinctions but to have the same good will toward the other that it would wish to be extended to itself. This tolerant spirit is shown in an Encyclical letter from the

Patriarchate of Constantinople, representing the Eastern Orthodox Catholic Church, addressed "Unto all the churches of Christ wherever they be." We quote: "And this friendship and kindly disposition toward each other can, to our mind, be demonstrated and more especially proved in the following manner: (a) By the acceptance of a uniform calendar for a simultaneous celebration of all the great Christian feasts by all the Churches; (b) by the exchange of brotherly letters on the ecclesiastical year, when it is customary so to do, and on other exceptional occasions; (c) by a more friendly intercourse between the representatives of the various churches, wherever they be, (d) by an intercourse between theological schools and the representatives of theological science; and by the exchange of theological and ecclesiastical periodicals and works published in each church; (e) by the exchange of students between seminaries of the different churches; (f) by convening pan-Christian conferences to examine questions of common interest to all churches; (g) by the important and more historical examination of doctrinal differences, both from the chair and in theological treatises; (h) by mutually respecting the customs and usages prevailing in each church; (i) by allowing to each other the uses of places of prayer and of cemeteries for the burial of persons belonging to other confessions dying in foreign lands; (j) by the settlement of the question of mixed marriages between the various confessions; (k) and, finally by the mutual support of the churches in the work of strengthening religious relief, of charity, and the like." (Bell, Documents on Christian Unity, p. 46)

Judging from the historical attitude of the Catholic church

perhaps it is too much to hope that it would sympathize with the spirit of tolerance manifested by the Greek Orthodox Church. The latter church has shown the sincerity of its toleration by accepting the invitation of world alliances of Christian forces to work out together programs of Life and Work and to study differences of Faith and Order. The Roman Catholic Church, however, has consistently refused any official representation to such gatherings as might seem to compromise her fundamental and historic position. Dr. W. A. Brown reports of their response to an invitation to a joint meeting at Copenhagen in 1922: "It had been called by the World Alliance for International Friendship through the churches to consider the existing international situation, and to see what could be done about uniting the churches in some practicable program on behalf of world peace. A leading Archbishop of the Greek Church attended the meeting at Copenhagen, but no Roman Catholic was present. This was not due to inadvertence. - It was due to a deep-seated difference of religious conviction. This difference was so fundamental that the representatives of a great church were unwilling to sit around the same table, in discussion with their fellow-Christians, under conditions which might seem to imply equality between them." (W.A. Brown, Imperialistic Religion and The Religion of Democracy, p. 4-5)

We can appreciate the Catholic point of view on tolerance if we understand their mind set. At a National Conference between Jews, Protestants and Catholics held at Columbia University, January 30 and 31st, 1929, the head of the Paulist Order in New York stated in clear terms the Catholic position. One

wonders how Roman Catholics consented to take part in any round table discussion such as this was, but perhaps they were interested in correcting misrepresentations of Catholicism and were present in no representative capacity. The following is the explanation given by the Paulist Father:

"A frequent cause of friction between Catholics and Protestants is that neither one of the two parties perceive the other's point of view. To understand the Catholic viewpoint: one must keep in mind these facts:

Catholicity is essentially a state of mind. Membership in the church and external profession of faith, and certain outward acts are required but these are intended to be and are assumed to be expressive of a characteristic mental attitude. This mental attitude implies that:

1. The Catholic regards the essential doctrines of the Catholic Church as the complete divine revelation possessed by mankind. In other words, outside of the body of doctrine taught by the Catholic Church, there is no additional Christian revelation.

   We are not concerned at this moment with the content of the Catholic faith, but with the fact that Catholics believe the Catholic church to possess the whole body of Christian truth.

2. The Catholic holds the belief just stated with absolute certainity. He does not admit the possibility of the opposite being true. We are not concerned now with the process by which he attains to this state of mind, but simply with the fact that this is the nature of his belief.

3. As a logical consequente of this belief just stated, the Catholic holds that those who deny the Catholic teaching are rejecting the divine revelation and are disobeying God. That is to say, he believes those who reject the Catholic Church's teaching are objectively in heresy and naturally in sin.

Whether or not they are excused from fault by invincible ignorance it is not for him to decide, but that their attitude is objectively wrong he is just as certain as he is certain that his own is objectively right."

With such decided views on exclusive validity as expressed by Catholicism at its best, one could not hope for official special toleration or any sort of cooperation with Evangelical forces where Catholics form the majority. The historic attitude has been that of hostility and the basic assumptions leave little hope of any change in the official position. The Evangelical churches in South America are resigned to such an impression as expressed in the words: "It would not be difficult to fill a volume with evidence of the hostility of the Roman church to the Evangelical movement on the continent. It is not necessary, however, to pile up citations to exemplify this attitude of the Roman Catholic hierarchy. For what is more natural than that Romanism should oppose Protestantism? The religious claims of the former, its political ambitions, its traditional hostility towards the fruits of the Reformation, its sense of spiritual proprietorship, and its resentment against religious interlopers in South America, all tend to make bitter opposition to Evangelical propaganda in this continent natural and inevitable. The virulence

of this opposition will depend always on individual prelates, on the degree or culture of the Catholic population in a given country, or district; on the character and sympathy of local authorities, and also, to some extent, on the foolhardiness or tactfulness of Evangelical propagandists. The representatives of the Evangelical movement may expect persecution, and it will generally be sound policy not to show over much resentment on account of it or to publish highly colored reports regarding it, but, as far as possible, to accept it for Christ's sake and the gospel's." (Christian Work in South America, Vol. II, p. 344-5)

If mutual tolerance cannot be counted upon, what then is the hope of those within the two churches who are better than their systems and are willing to go beyond the letter of official sanction?

There are those who hope that in some real way Protestantism can help to reform Catholicism in South America. They say that the presence of Evangelical activity acts as a stimulus to the Catholic church and provides a salutary competition with it. Dr. Speer is of this opinion; "With a strong Protestant environment it (the Catholic Church) is purged of grosser superstition and saved from the base consequences of its own self-development. Already in Mexico, the influence of Protestantism begins to be felt in counter reforming movements in the Roman church and that will be the course of affairs all over Latin America. The Protestant churches will not absorb the Roman Catholic church. They will in a measure purify it." (R. E. Speer South American Problems, p. 236)

This hope of reform has proved to be a valid one. Due to

Evangelical activities the Catholic church has printed and distributed its own editions of the Bible. In some countries Gospel Sermons in the vernacular have become the rule. Little by little some of the superstitions and magical practices are sloughing off. Very marked is the duplication of schools and clubs and social service initiated by the churches, Y. M. C. A. and Y. W. C. A. and the Boy Scouts Movements. Most all the South American Republics have altered their original constitution and now tolerate all non-Catholic faiths which are not contrary to public order and morality. In most of them, too, the church and state have been separated. It can hardly be doubted that the century of Evangelical occupation in this land has helped to bring about a peaceful separation in the various Republics. Recent gains in numbers and influence of Evangelical forces are contributing to revivals in Catholic activities. All this is clear gain even though Protestantism does not make great numbers of converts.

The Evangelical churches in South America would be guilty of the same exclusive mind-set of the Catholics if they were unwilling to recognize the values in the latter and that they themselves are modified by contacts with the Catholic churches. Any revolt against true values in Catholicism are but psychological and temporary. ~~Barren~~ Austere Protestantism needs to be mellowed by the warm artistry of the Catholic liturgy. The recognition and appropriation of these values in no sense need compromise the Protestant genius. After all, Protestantism is but a ~~child~~ born reform of Catholicism at its best and has a right to share the common heritage.

A further step forward as regards the possible attitudes of the two churches would be that of cooperation. From the previous paragraphs it is seen that such an attitude would not receive official sanction from the Catholic church if it seemed to compromise fundamental beliefs, but that church does permit its individuals to cooperate with non-Catholic bodies in some instances. Father J. Elliot Ross was one of the leaders of the Seminar between Catholics, Jews and Protestants and did much to clear up the problem of mutual misrepresentations. According to the various reports, both churches were accused of the following charges: mixing in politics to obtain State control; intolerance and bigotry, inculcation of hatred in children; unwarranted generalization and false judgments based on stereotyped patterns.

In South America the need for such conferences is even greater than in North America. There, misrepresentations have been mutual and disastrous in their effect. Protestantism charges Catholicism with being the handmaid of Latin Autocracy. Catholicism says that Protestantism is the tool of Anglo-Saxon Imperialism. Immorality, disorder, discrimination, intolerance and inculcation of hatred are all mutual charges in South America.

Various other groups in the United States have met to promote understanding between Catholics and Protestants. Such a group of Protestants met at Fairfield, Connecticut, in 1927. A thorough and dispassionate study was made of the Catholic position. A Catholic Priest was invited to answer questions of the group when much data had been gathered. The following extracts, quoted from written statments, prepared by members of the group reveal some of the results:

"Well, we started with plenty of prejudices in our midst: that was plain. I for one could almost see it evaporate as we went on, and the meeting with Father X was the climax of the process. At the meeting we were sincerely seeking understanding - there was no airing of biased opinion . . . We have a sounder basis of judgment of unconsidered statements about the Roman Catholic "menace," and our own influence will in the future be exerted toward countering such statements rather than adding to their effect."

"I was interested in all that we learned of the Catholic faith and perfectly charmed with Father X. He is a delightful person and I shall long remember the evening we had with him: I am sure he was sincere; but while he was undoubtedly representing the very best of Catholicism, I do feel that the best and worst are very, very wide apart, and that even the "middle distance" is quite far from where he stood."
(The Fairfield Experiment, pp. 38,39)

Following the Fairfield experiment, a similar group of Catholics met in New York to discuss their prejudices against Protestants and to attempt to discover the Protestant philosophy on the subject of the Church and State. The author of the report of this group concludes:

"The meetings of this group have at least shown this - that Catholics and Protestants can discuss calmly and dispassionately a subject as ticklish and dynamic as the relation between church and state in this country. And perhaps if more groups would follow this example, we might in time come to such an understanding, each of the other, that a great deal of the pres-

ent friction might be removed." (J. Elliot Ross, How Catholics See Protestants, p. 28)

Dr. Speer urges care in representations of conditions in South America. "Whenever evidence creeps into our presentation which can be gainsaid or disputed, we are in danger of damaging the case which must be made. Such faulty evidence cannot invalidate the sound evidence but it diverts attention and it compromises the argument. It is no easy matter to be faultless here when we review all the testimony which is current. But we must take pains to be absolutely accurate, and then we must speak out unflinchingly the facts which demand attention and which dare not be obscured." (R. E. Speer, South American Problems, p. 254)

From the testimony given by those who took part in the Fairfield Experiment we see in what way attitudes may be effected through the influence of individuals. Herein lies the secret of a good deal of effective cooperation between Protestants and Catholics. Individuals of the churches may through their personalities win the respect of those who differ from them and be the means of dispelling a good deal of error and ill will. Such has been the secret of success of men like David Trumbull, the pioneer missionary to Chile. When he first arrived he could not hold services on shore because it was against the law. The Catholic Church did everything possible to hinder his work. After years of faithful service in that land from 1845 - 1899, Catholics joined with Protestants to honor his memory. On the stone over his grave are inscribed the words: "For forty-three years he gave himself to unwearied and successful effort in the

cause of evangelical truth and religious liberty in this country. As a gifted and faithful minister and a friend he was honored and loved by foreign residents on this coast. In his public life he was the counsellor of statesmen, the supporter of every good enterprise, the helper of the poor, and consoler of the afflicted. In memory of His eminent services, fidelity, charity and sympathy this monument has been raised by his friends in this community and by citizens of his adopted country." (Speer, South American Problems, p. 244)

The services of such individuals is not stayed for want of any official sanction and there will always be men who will cooperate in any service which ministers to the needs of humanity. With the masses of people in the nominally Catholic countries cooperation will not be wanting except when it is motivated by ulterior ends which seek the propagation of sectarianism rather than the meeting of human and universal values.

Catholic cooperation is real and effective, though it lacks official sanction, when Catholics crowd into Protestant schools in South America and largely support them.

Apart from the educational field, there are areas of human need in South America in which good Catholics will not hesitate to cooperate with good Protestants, not fearful of outside labels, for although the best and worst in both communions may be far apart they are quite close to each other at their best.

Whether the Catholic church recognizes it or not, she needs the cooperation of Protestantism to resist the forces which threaten the destruction of all religion. Materialism, Industrial Exploitation, Scientific Agnosticism are common foes to both churches. Beach writes: "Immigration and commerce the

world over, tend to be destructive to morals and religion through the removal of home restraints, the absence of helps to higher living in the new and usually low environment of the fresh imigrant on foreign shores, or the convivial habits of men engaged in foreign firms where ones associates have often little respect for morals and religion." (Beach, Renaissant Latin America, p. 38)

To combat the forces of Secularism the Pope himself instituted the "Feast of our Lord Jesus Christ King" to be celebrated the last Sunday in October of each year. His explanation is as follows:

"Now when we, therefore, command that Christ our King be venerated by Catholics throughout the world, we are providing for the special needs of our own day a very effective remedy against the plagues which infest human society. The plague of the age is what is called secularism, with all its attendant errors and impious purposes. You know, Venerable Brothers, that such impiety does not spring up over night. For a long time it has been eating its way into the very vitals of society." (J. H. Ryan, Encyclicals of Pius XI. p. 147)

South America is peculiarly subject to these new dangers. She is the open door for the excess population of the world and her material resources are just beginning to be exploited. The new freedom which comes with communication, imigration and commerce is breaking down the old traditional sanctions of Catholicism faster than new ones can be given. Protestantism can and is cooperating with Catholicism in presenting the claims of the spiritual against the material. It is also helping to

provide a rational faith to those who have turned against all religion because they could not accept Catholicism at its worst.

Both churches can cooperate in a large way in the application of the Christian message to the social order. Problems such as alcoholism, infant mortality, social diseases, class and race hatred need not hinder the forces of each church from an effective cooperation to solve them.

Let us close this chapter on attitudes with a look toward the future. We have said that Protestantism could not hope to win the majority of peoples in South America and that its great service could be in purifying and stimulating Catholicism, and that from the contact Protestantism itself would be altered. The salutary reaction of these communions upon each other is summed up by Wright thus; "The Roman Catholic religion is liable to abuse by those who are not sincere, in a tendency to make worship more a matter of routine than a deep inner experience, and to regard penance as complete if the priest is satisfied; in times of low religious ideals it has tended to degenerate into legalism and formalism. Protestantism is liable to abuse by the insincere, who, since they do not confess to a priest, experience no real contrition at all, who never honestly face their own shortcomings, and seek to overcome them, and whose consciences are so lax that very low standards of conduct seem sufficient. In times of low religious ideals, Protestantism has sometimes degenerated into an arid intellectualism as in Germany and England in the first half of the eighteenth century. At other times it has degenerated into an effervescent emotionalism, in which people "get religion" in revivals without its having any lasting effect upon their characters or bearing, and discernible relation to moral

conduct. The conclusion clearly is, that an intelligent and sincere seeker after a larger spiritual life can find it in either Roman Catholic or Protestant communions; but that neither is able to prevent the insincere or careless from failing to do so. Neither can be maintained on a high spiritual level except by the constant efforts of its gifted and devout leaders, who must keep close touch with the dynamic power of Christ, and who, for it, are "the salt of the earth."

"Roman Catholicism and Protestantism thus contain differences in their conceptions of values and of the means by which they are conserved. Each is strong and weak on a different side. Happy is that country where both are represented in large numbers, and engaged in lively but tolerant rivalry. Each is thus stimulated to emulate the good features of the other, and neither can become decadent." (Wright, A Students Philosophy of Religion, p. 207)

But one can go a step further and say that neither Catholicism or Protestantism will win out in South America but a new religion will be formed which is neither one but assimilates the values of both. Dr. John McKay says that "South America is far too cosmopolitan for any one church to arrogate to itself the right to be its sole spiritual mentor." (Foreign Missions Conference, 1928, p. 140)

Today as never before we are living in new world relationships which call for a universal religion. Von Ogden Vogt says: "The unifying effect of isolation will never again prevail in human life. Swiftly all the old descript commonwealths are breaking down before the all-inclusive world economy in which we are beginning to live. No race can again form so separate

a culture and artistry as that of Spain or Japan. The world is one as never before. Common knowledge everywhere modifies peculiarities and diminishes differences in race, religion and politics." (Von Ogden Vogt, Art and Religion, p. 16)

The author then gives his ideal church for the future; "The Catholic idea is certainly here to stay - but so is the Protestant. A fundamental education in religious values alone can cause these two ideas to coalesce and point the way to their final union in the true Catholic church. The Protestant must come to apprehend the indispensability of the Catholic position and the Catholic must learn to recognize the validity of the Protestant witness and together they must mount to the higher Truth which includes them both. There is need that these two contrasting church positions and ideas shall come to understand each other: more than this, shall come to understand that each has that to give the other without which it cannot fully realize its own ture, best life." (Ibid, p. 131)

In his "Outlook for Religion" Orchard says that the human being needs the religious values found in Catholicism and Protestantism." If one sets out in this modern world to find a church which shall provide real spiritual fellowship, one soon discovers that in every church that exists we can have freedom or authority, mysticism, or rationalism, the supernatural or the natural, liturgical or free prayer, trained and prepared preaching or untrained and unprepared preaching, a worship dominated by awe or directed like a public meeting; whereas a human being wants all these at one time or another." (Orchard, Outlook for Religion, p. 264)

Such an ideal for the future church is in accord with those

of the new psychology which strives to integrate personality. No personality can be complete which does not in some measure have the opportunity to enjoy the human values of health, education, freedom, and happy relationships with nature, his fellowman and God. No church will finally win man's whole allegiance which does not meet these deepest needs.

It may seem that such a church is too ideal and too far off to appeal to South America but that is the very place where the ideal is being realized.

Ricardo Rojas, Rector of the University of Buenos Aires, in his recent book, "The Invisible Christ", represents a type of religious man in whom the ideals we have named are in some measure being practiced in South America. We quote a few extracts from his book:

"For many years I wandered over the deserts of religious literature and philosophies but found all of them sterile until I found my oasis in the Gospels. Only Christ finds the human heart and raises men up by love."

"I aspire the union of all the sects, not in external organization but a spiritual union of all who are spiritually minded."

"The coming of Christ was a historical event which was consummated for our spiritual birth. But the Invisible Christ which the vulgar adores in effigy, lies burried in the heart of each man, awaiting the resurrection. The Invisible Christ of our souls creates His Bethlehem in us to be born and His Calvary to be raised up."

"We have surpassed the vision of Him in the idols and have caught the spirit of His message. May His new message be like

a song in the night and all His teaching a simple feeling of love."

"Without doubt a great Christian movement has grown up outside the church."

The book is written in the form of a dialogue between a Catholic Bishop and the author. The conversation proceeds:

"Are you a Protestant?"

"No."

"Are you a Theosophist?"

"No."

"What are you then?"

"If you must call me something call me simply a Christian; I am a Christian by heritage and feeling. In Christ's name I recognize in each man a brother, be he Catholic, Protestant or Buddhist."

(Ricardo Rojas, "El Cristo Invisible", pp. 129, 246, 391, 335.)

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Owen Gaul

A Study of the Psychological and Philosophical Background of the Chilean People with a View to a More Effective Evangelism.

I. Can democratic ideals as expressed in Protestantism prevail among Latin Peoples with a heritage of Catholic Absolutism?

"Protestantism is not the religion suited to these democracies, submitted to a three-century Catholic discipline. The race has lost its ancient individualism which inclines toward Protestantism, and austere Calvinism or Puritanism is out of the realm of tropical imagination and Castilian sensuality. The religious renaissance can only be realized within Catholicism, a traditional religion, mother of ideas and customs, a powerful force that cannot be escaped by either the servile Indian or the Spanish hidalgo."

(Garcia Calderon, quoted in Problems in Pan Americanism - Inman) p. 93.

"That antipathy and marked repugnance of the Spanish people toward Protestantism is an old heritage which comes from Mother Spain as is expressed by Menéndez Pelayo, the Latin spirit, revived by the renaissance, protested vigorously against that faze of Germanic barbarism called the Reformation. The unitary Roman genius rejected the desolating charge of free-will and Spain which still had her arm stained with Moorish blood, and just expelled the Jews, maintained unity with incredible tenacity ."

(The Protestant Intervention in Mexico and South America) Revista Catolica, p. 109.

Those who take the negative position as expressed by the two citations above could further support their contention, as far as the situation on Chile is concerned, by giving the following facts:

a. The mass of people are ignorant and are not able to govern themselves.

b. Elders and pastors once freed from the former despotism in turn become despotic toward the members of the congregation with whom they have difficulties.

c. Often the churches are scandalized by petty quarreling among the members.

d. Protestantism has made relatively few converts in the 84 years existence in Chile.

There seems to be an assumption that Protestantism is suited for the Anglo Saxons in contrast to Latin peoples, but the facts of history do not warrant it. The genius of Protestantism is freedom and the dignity of the individual. These

were the fruits of Humanism and of the Renaissance which took their rise in Italy. This is the nub of the famous words "Erasmus laid the egg which Luther hatched." Religious liberty was first extended to political self-government by Calvin, a Frenchman. Spain was more prepared to enjoy the fruits of the Renaissance than was France or Germany but the Counter-Reformation checked the revolt against Absolute Monarchism and the Catholic Kings of Spain having untied the country and expelled the Moors and the Jews became the champions of feudal despotism and Catholic conservatism.

Spain became more Catholic than Rome. The King was the head of the Church. The desire to evangelize the new world was no less than the lust for gold. The fight against Protestantism and free government and a political Inquisition, Spain kept the whole southern continent in conventual isolation for more than three centuries. The colonies could not trade with any nation except Spain. Raw materials sent from Buenos Aires had to be shipped overland by way of Lima and Panama and from there to Spain. Exploitation and intolerance became unbearable. Inspired by the American and French Revolutions and taking advantage of the steady decadence of Spain, in rapid succession the colonies revolted and won their independence.

Most all the new republics chose the democratic form of government and have slowly developed and prospered under the new liberty. The republics today which are most advanced are those whose evolution has been least hindered by dictators. In every case the church fought on the losing side against independence. Being delivered from the political despotism of Spain most of the new Republics fell victim to the religious tyrany of the Church. It was quite natural that being governed by an absolute despotism for three centuries the new republics were not ready for the freedoms of self-government with the necessary disciplines.

The Church having regained its old political control succeeding in putting in each of the new constitutions an article to the effect that "The religion of the state shall be the Apostolic Roman Catholic to the exclusion of all others." When it had lost popularity because it was on the losing side in the struggle for independence, Protestantism had its golden opportunity and was spreading like wild-fire beginning with the year 1820 in all the new republics under the form of the Lancasterian Schools. These schools were founded by James Thompson who was supported by San Martin, Ohiggins and Bolivar the generals of the Independence. They were based on the teaching of the Bible. But as soon as the Church came into power again these schools were wiped out in a few years so that not a trace was left of them.

These historical events show that the Latin-American Republics, when they had free choice, closed democracy and that if the great majority of them are Catholic today, it is not because Protestantism is not congenial to their Latin temperament but because they were never allowed to make a choice of anything else. In Chile the religion intolerance clause

existed until 1925.

It may be true that the masses are illiterate and are unfit for self-government, but this does not prevent their being trained for such a responsibility. Associated with Aristocratic Absolutism is the idea that the masses should be left in their ignorance and are not worthy of education. This is a medieval conception and the present illiteracy in the Latin-American Republics bears out the fact that this idea still prevails.

Protestantism emphasizes the value of each individual and of education and no one would say that these ideals are not congenial to Latin peoples.

In our churches in Chile we lament the effect of transferred despotism and divided congregations. But never would we cater to ignorance and leave the masses untrained, nor would we lose faith in the fact that human nature can be changed. Often litigiousness and despotism are hang-overs in those converted when their characters were already formed and possibly the conversion was not a religious one. When the convert is dominated by love as every real Christian should be, all the problems mentioned are satisfactorily solved. When we can form character from childhood on, then we will not be harassed by the bad fruits of a bad heritage. --

Again the mature Christian will not mistake license for liberty but will substitute inner disciplines for external sanctions. The new freedom too will not be thrust upon one but will be appropriated just as rapidly as education and training will permit.

As to the relative slow progress of Protestantism in Latin America it should be pointed out that compared with other mission fields Evangelical missions are making more progress than many of them. The Presbyterian Church in Mexico and Brazil are autonomous and largely self-supporting. Our Church in Chile is autonomous and one-third self-supporting. As Dr. R.E. Speer said at a congress of Christian workers in Santiago Chile, "The Evangelical work in South America is as a rising tide which nothing can turn back."

Considering the centuries of the exclusiveness of autocracy and the inculcation of hatred toward Protestant heresy by those who controlled all education, the wonder is not that Protestantism has made such little progress but that it has made such gains as it has done and made such a deep impression upon the new republics even to the modification of Catholicism itself. All the governments in South America today having changed their original constitution now allow freedom of worship.

In our modern world imperial autocracy crumbled down even apart from any Protestant religious entrance into South America. The new governments invited foreign imigration to build up their nations. They could not consistently invite other nations to mix with their own and expect them to leave behind their religion. Today there are large colonies of British, German, Japanese, Chinese, Waldenses and Americans in South America. It was impossible to maintain a religious monopoly for Catholicism.

This is an age of democracy. Self-government is the common denominator of democracy and Protestantism. In this sense then Protestantism is more congenial to the Latin peoples of South America and Catholicism, in that it is consistently autocrat and true to its genius run counter to the tide of modern progress.

I. Is the Protestant Form of Worship Unsuited to the Latin Temperament?

There are those who believe that Protestantism is too Puritanical and barren to appeal to the warm emotional temperament of Latin peoples, e.g.

"Habits grown strong with centuries of self-indulgence fostered, by climate, plead for by poor weak human nature, are all against Protestantism."
(Latin America. H.B. Brown, p. 245)

Anyone who works with Latin peoples is impressed with this emotional temperament and their love for ostentation and elaborateness. A large part of the cost of a building is put into stucco adornments of the front of a house foregoing the comforts of interior plumbing. The case is cited of a gentleman who attended a function dressed in a frock suit and high silk hat but without any socks. I have seen third-class passengers on steamers spend all that they had for a highly adorned box made of shells which had no practical use. When a program is given at school or at church or on some public occasion at least thirty numbers would be given.

The Catholic Church has well capitalized traits in the character of the people. Its mysticism and magic and elaborateness appeal to the mass of simple-minded peoples as well as to the intellectuals. Its services appeal to the five senses of the people as one thinks of the seven sacraments which solemnize each important stage of the existence of the individual, each with its appropriate forms and acts and imagery. So also is the calculation of the incense, the candles, household images, fastings, adorned temples, statues, paintings, stained glass windows, offerings to saints, vestments, festivals, processions, crucifixes, banners, chants, prayer books, gestures, stations, pilgrimages, creeds and the mass.

Often one hears the criticism of the "Puritan boxes" and of barren Protestant Chapels. The undignified service leaves the Latin soul cold and unmoved. It does not move the masses. Its ethical standard is too high and impossible. It is a continual problem to secure reverence in a Protestant service.

In answer to these criticisms I think that it would be well to admit that Protestantism as generally practiced in South America is too barren. But it is some satisfaction to know that the actual liturgy is not an essential part of the genius of Protestantism and may approximate most of the elaborateness of Catholicism whenever the old fear that art will be a mere substitute for ethics is no longer effective as witnessed by such a movement in North American Protestantism today.

It is not fair to compare Protestantism with the Latin temperament and conclude that they are not congenial. There are two types of temperament both in Latin countries and in Anglo-Saxon countries and the division does not line up in racial groups but rather into groups of ritual and non-ritual types. The criterion of division is psychological not racial nor religious. They depend on training more than geography. "The difference of breeding, training, or circumstance account for varied preferences in artistry much more commonly than do differences in original temperament."

(Von Ogden Vogt, Art and Religion, p. 4)

If there is any aversion to Protestantism in Latin America one must probe the problem to find the root causes. We find this feeling against Protestantism but not unmixed with other feelings. They certainly do not object to emphasis given to practical morality and spontaneity and self-government and popular instruction which are Protestant values. They are very willing and eager to hear the Gospel as interpreted by Protestants when it is separated from North American framework as witnessed by the popularity of the Meeting of Dr. E. Stanley Jones, Dr. John McKay and Rev. Harry Strachan when these meetings are held in places outside of Evangelical Churches. It is clearly manifested that much of the disfavor toward Protestantism in Latin America exists because it is too closely associated in the minds of those peoples with North American Imperialism. It is of supreme importance for effective evangelism that the Protestant Movement disassociates itself from imperialism and nationalism and stands out against the exploitation forces in the support of universal human values. It should seek to demonstrate that the production of human values is the only sound basis for any true nationalism. Again the intellectual class, which controls life in these Latin American countries, holds back from Protestantism because the latter has given its major effort to the poor and ignorant. There is a strong traditional feeling that the masses are not supposed to enjoy the fruits of culture and there is bound to be a feeling against the religion that is associated with the lower classes.

Another thing that makes Protestantism unpopular in Latin America is that it has been legally outlawed for such a long

time. He who becomes a Protestant is socially ostracised. There is no doubt that many sympathize with Protestantism but are afraid to confess their sympathy publicly. This explains why it is so much easier to get a good attendance in a neutral place for a meeting without the rites of worship. Protestantism, however, cannot long pander to this fear of worship or of persecution. Meetings without worship can no more meet the religious needs of a people than you can have a healthy religion without one of the three components of truth, goodness, and beauty. Even persecution itself might be just the discipline the people needed to produce mature and sturdy Christian character. "Conferencias sin cultor" then are but temporary makeshifts.

In view of the fact that the Spanish heritage is steeped in Mysticism the missionary should dip into this background so as to be able to see with penetrating sympathy the Latin point of view and thus save many offenses to a racial culture which has many common assets with Protestantism at its best for the enrichment of life in these Southern lands still in the formative period.

Before the intellectuals shall feel at home in Protestant worship there must be more emphasis given to the aesthetics of worship, an elaboration of the ritual, a larger place given to adornments of building, to dignity and order of service, to oratory and Mysticism.

The problem, however, is not simple, for those who leave the Catholic church and accept the Protestant form of worship revolt against anything that approaches Catholicism. In South America where Catholicism is found at its worst those who leave that communion are too close to the old tyrany and abuses to immitate anything Catholic without fear. Like Protestants of other lands they threw away many values of the older worship when they first revolted. Even vested choirs, chants, pulpit gowns, kneeling and crosses are rejected as Catholic. Perhaps this attitude is unchangeable as long as Catholicism remains as it is in South America. When that communion becomes as effective spiritually and morally as it is in America and in England then this fear the Evangelicals feel toward it will of itself pass away.

On the other hand there are those who are attracted to Protestantism because of its simplicity of worship. I well remember my first visit to an Evangelical Church in Chile. Written on the wall in front in large letter were the words, "God is a Spirit and they that worship Him must worship him in spirit and in truth." Vital and spiritual worship are not lost through simplicity. Neither does it deny to the worshippers those qualities of true Mysticism.

While there are those who say that the ethical ideal of Protestantism is too puritanical and impossible for the Latin temperament yet there are many who are attracted to it precisely for this emphasis. A high school professor said to me, "I think very highly of the evangelical faith because I know it regenerates

men." This regeneration of life is a valuable contribution to religion in Chile and other Latin American countries and the testimony of the professor is not singular. One of Chile's greatest social problems is alcoholism. Someone has said if you want to know the number of total-abstainers in Chile count the members of the Evangelical Church. The need of moral dynamic is seen as expressed by the words of an intellectual leader of South America after listening to Dr. E. Stanley Jones' presentation of Christ. "That is a beautiful way of life," he said, "But Oh if I could only live it!"

For any aversion the Latin mind would have for Protestant sectarianism there is an abundant evidence to show an essential unity which is more real and effective, because it is spontaneous and inner, than any coerced external unity.

III. How can the Latin characteristic of Individualism be capitalized by Evangelical Christianity?

Excessive individualism is a characteristic trait of the Spanish genius (See Psychology of the Spanish People, R. Altamira, p. 125)

This characteristic is revealed in so many ways. The pati owes its origin to the practice of planting the garden on the inside of the house with the high walls and iron bars to keep out the public.

It is exceedingly difficult to get good cooperation in any kind of an organization which depends upon the individual to play a part. The child quits in the social game upon the slightest provocation. It takes an unlimited amount of patience to get a boy to understand the value of team play. Congressmen and presidents resign with childish spunk when their plans are contradicted.

In the church or in society men are guided by personalities rather than by principles and it is very difficult to persuade them to be loyal to abstract principles. Discussion invariably takes the form of argumentum ad hominem. The crowd usually follow a leader but when the lead is too successful the crowd is ever ready to put him down.

Individualism is revealed in personal dignity. Even the poor boot-black loves to pay another boy to shine his shoes. A laborer would not be half so offended if you would dismiss him than if you tried to strike him. Nothing cuts so quick and deep as to offend the "amore propio" of the individual. This explains the ardent nationalism of Latin peoples. They are ready to fight for the inherited idea that Spanish people are the aristocracy of the human race.

This individualism makes it exceedingly difficult to arouse public opinion on matters of social welfare. There is very little example of private fortune legated for public institutions outside of the church.

This individualism is traced to the isolation of Spain in the Roman Empire to eight centuries of struggle against the foreign invaders of the country. "The complex character of the Latin Americans is partly explained by the variety of races embodied in the Spaniard in whose veins flow the blood of the Celts, Goths, Moors, Roman, Semite, and Vandals." (The Republics of South America, Enoch, p. 20). These tribes formed isolated provinces in Spain of Andalusians, Basques, and Castillians. A long period of exclusive paternalism which Spain exercised over the colonies heightened individualism.

Now how can this Characteristic be Capitalized for Evangelism?

It is soil on which Protestantism can take root and grow to produce good fruits, for individualism is part of the genuis of

Protestantism. "If one were to choose a single word to express the genuis of the older evangelical Protestantism it would be individualism."

(Imperialistic Religion and the Religion of Democracy)
William Adams Brown, p. 107

One of the values of sects is that it allows for a better adaptation of the individual to the type of government and form of discipline and worship that best suits his temperament and training. It is no doubt true that not all the Latin Americans would be Catholics if they were free to choose their religion.

This value given to the individual if consistently permitted to express itself would do away with any idea which would keep the masses in ignorance and poverty. In Latin America the road to progress is closed to those of the lower classes. Protestantism can and is changing this un-Christian situation.

I believe in cross fertilization of racial cultures. Evangelical Christianity should disassociate itself from Anglo-Saxon economic exploitation but it should definitely contribute the value of pragmatism, mechanism, and organization genuis to Latin people. These are values that the Latins themselves are seeking to balance their idealism and poetry. They cannot maintain their place in the modern world on the old heritage. On the other hand Anglo-Saxon pragmatism needs to be mellowed by the artistry of Latin idealism. Once these peoples are convinced of the disinterestedness of Evangelical Christianity in its effort to give and receive human values without arrogance or condescension it will find an open sesame of opportunity.

Selfish individualism centered in the ego must learn the lesson of relationship to society. That there is no isolated individual. That the welfare of all is the welfare of each and that the welfare of each is the welfare of all. Both Anglo-Saxon and Latins must learn that today more than ever we are wrapped up in one bundle of life and that no individual whether person or nation can live at the expense of any other individual without sooner or later destroying the welfare of the lesser self.

IV. Intellectual Problems in South America.

"The great majority of men in South America have repudiated all religion."

(John Mackay - I.M.C. Vol. VIII, p. 90)

Religion has a bad name in South America among the intellectual class. Some men of high position said to Mr. S. G. Inman "When you ask us to be religious you ask us to be immoral."

These men cannot reconcile themselves to South America Catholicism which is in many ways medieval, retroactive and anti-progressive Its long continued policy of intolerance and approval of miracle working saints and occupation in political and material areas of lif has helped to bring about the present state of confusion so that the

Liberals and intellectuals are often openly anti-clerical. There has been a turning away from the church and men are seeking truth and morality elsewhere. Today in South America one finds many cross currents of movements such as Positivism, Deism, Theosophy, Communism, Humanism, blatan Atheism, gross Materialism, and Free-thinkers. In one capital of a province in Chile the principal of a high school told me that all of his faculty were Free-thinkers. "For two generations Comte, Spence, Bentham have ruled the minds of educated Latin Americans with their doctrine of positivism, mechanistic evolution and utilitarianism." Leaders of the Roman church have been unable to stem the harmful tide." (Renaissant Latin America - H. P.Beach, p.70)

All this is but a rear guard struggle of battles which were fought in the rest of the world two centuries earlier. South America was cut off from the world currents of civilization by the exclusion policy of Spain. "The relative sterility of intellectual communication with the rest of the world was due to the inflexibility of the Spanish spirit (Psychology of the Spanish People. R.Altamera, p.79)
Only now is Scientific Determinism as taught in Positivism and Deism being replaced by the Bersonian philosophy of creative evolution.

Liberal Protestantism can help the intellectuals of Latin America to find a rational faith. They have revolted against all absolutism and supernaturalism. "Since the time of Hume, liberal Protestants have defended Christianity on the grounds of its reasonableness and its corroboration by the experience of religious people of the dynamic power of Christ in their lives." (A Student's Philosophy of Religion, Wright, p. 189).

Catholicism is a closed system and has yet to recognize the values of the Enlightenment of the 18th C. which were "tolerance and intellectual honesty, and the elimination of superstitions like witchcraft." (Wright, p. 189)

The intellectuals need to find the happy balance between Materialism and Idealism to which search Kant, Hegel, and Schleirmacher contributed so much. Their mysticism must be a practical mysticism. Their idealism must be tempered with pragmatism. Their humanism must find divine sanction and power.

The absolutism of the church, the church as an end in itself, the otherworldliness of its doctrine were so emphasized that social justice and the dignity and value of the masses were quite overlooked. The church needs to learn the lessons of the Renaissance all over again and to believe and practice the immanence as well as the transcendence of God. It has too long emphasized the beauty in religion to the expense of truth and goodness. No church can meet the needs of men which does not square itself with all three components of healthy religion.

Secularism is fast breaking down the old sanction. Men in Latin America are becoming free before new and sufficient sanction are

found for the necessary discipline which will keep liberty from becoming license. Such a transition was inevitable. You could not keep back commerce, the movies, science, the radio waves, the traveller from Latin America as was formerly done at such a cost to progress. These more than Protestantism are what contribute to the crumbling down of Catholicism. Protestantism is needed in Latin America to salvage Catholicism. It has a message for spirituality. It has a dynamic for a moral instabilily. Its chief contribution need not be in making all these peoples Protestant but by healthy competition to contribute to the slothing off of those things in Catholicism which turn the intellectual against it, and by uniting with the Catholic church in the struggle against secularism. That church will prosper in Latin America which meets not only the spiritual needs of the people but also the mental and physical and which conserves the human values of health, freedom, and the right to education and pursuit of happiness.

These two branches of Christianity should cease to misrepresent and fight each other. There is a great task to accomplish to which each can contribute a valuable service. The confusion of the many cross currents of thought and action is like the choppy treacheous Carribean sea which makes life disagreeable for the passenger on even the largest steamers. If we could work together to help dissolve this confusion and to line up these gifted peoples to one common compelling loyalty they would be likened unto the gulf stream which is a mighty river in midocean carrying balmy weather to continents and which ocean streams seek to speed them along on their journeys.

V. Other Psychological Traits.

It is proverbial, in Chile at least, that all new undertakings are started with a good deal of pomp and ostentation and oratory and promises of loyalty and support only to be forgotten as soon as the new thing is out of public sight. There seems to be a lack of perserverence. All the new republics adopted democratic constitutions patterned after those of United States and France, when they were not prepared for self-government. It was like trying to build skyscrapers on sand. Few of the Latin American Republics hesitated about joining the newly formed League of Nations. This initial enthusiasm then which ofter peters out seems to be a conflict of sentimental idealism with the snags of cold pragmatism. Among certain classes it may be explained in part as a want of physical stamina due to heritage or lack of proper and sufficient nutriment. If one could understand the origin and effect of certain traits it might save a good deal of disappointment and alter initial plans.

Many of these Latin countries suffer from the fact that manual labor is stigmatized. At times it takes a ridiculous turn. Ross, in his South of Panama, p. 163, says "Under the exploitive colonial regime labor became associated with servility. The mark of the master cast was the exemption from useful exertion. This vicious tradition with which South America is cankered is revealed in a hundred ways." Then he goes on to tell how a gentleman will never carry a bundle. How an American machinery expert is scandalized by pitching in to show his helpers how to assemble the machinery. How an astronomical student

will employ a mozo (boy) to take down telescope readings and that pupils of a German professor did not want to do laboratory experiment but were content to watch the professor do it.

These nations are finding that they cannot keep pace in the new industrial world with such an inherited psychology and the governments are trying now to correct this error by establishing industrial and commercial schools and adopting slogan for the cultivation of home products such as "Made in Chile".

Evangelical Christianity has contributed to this new effort on the part of the government especially in its promotion of probition. One of the vicious customs in Chile is that of San Lunes (holy Monday). It means a day lost to the labor week because the men have not gotten over the drunken stupor of Saturday and Sunday. Many employers seek out evangelicals as workmen because they report to work on Monday.

Although the masses are often sad because of the meagerness of life and oppression yet at heart the Chilean has a keen sense of humor and a love for joy. One of the great attractions of our Evangelical Church is the congregational singing. As Harlan Beach says "the Evangelical Church should advance on the wings of song". Protestantism should avoid the extremes of puritanism if it is to attract the Latin peoples. It should provide a legitimate outlet for this trait of humor and joy.

The Chileans, as all Latin peoples, are emotional and have a warmth of spirit. This trait has its good and bad possibilities. It must be properly balanced with other traits. Theosophy and Pentecostalism are rapidly spreading in Chile. There are about one hundred centers where the Penticostals hold forth in Santiago, the capital, alone and this sect claims to have 30,000 members in all of Chile. It seems to have its attraction as a crude physical excitement and release for the masses. It reveals a sad lack of sane equilibrium.

The Chilean roto (the broken one) has many fine qualities which should be integrated into a Christian character. He is fearless, dauntless in spirit, has a fine sense of humor, childlike, powerful, law-abiding in spite of the fact that he has fewer comforts than most human beings. All these good qualities are viciated by alcoholism and immorality. He is a challenge to any religion which professes to have a sufficient dynamic.

Finally the high idealism of these Latin peoples should be genial soil for the Christian ideal for the Brotherhood of Mankind. Bolivar in the early days of the new republics strove for a Continental Confederacy. The Argentine president Senor Saenz Pena is the author of the slogan "America for Humanity". Moises Saez the young minister of education in Mexico speaks of the "New Cosmic Race". Ricardo Rojas, rector of the University of Buenos Aires, closes his book "The Invisible Christ" with the hope that Argentina shall soon demonstrate to the world the possibility of a brotherhood that shall be all inclusive. These men, as many other liberals of

South America are in reality co-workers with Protestantism in that it is true to the ideal to make Christ known to all men and to make His teachings and principle impregnate all of life. Surely we ourselves shall know Christ better when He is re-interpreted to us through the warm emotional genuis of the Latin peoples.

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PROTESTANT INFLUENCE ON LIBERALISM IN CHILE FROM 1818 to 1889

Irven Paul, December 1943

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I

INTRODUCTION

Latin American civilization cannot be understood without reference to the genetical and social forces at work in human society on the European continent. Humanism in Italy, the Reformation and Counter-Reformation in Germany and in Spain, the Renaissance, Romanticism, the Enlightenment and the Industrial Revolution wrought such profound changes in Europe that these same forces were projected to the new world and continue to serve as norms and a frame of reference as these same forces clash in the formation of new cultures.

Due to historical circumstances Spain was able to keep her colonies in a conventual isolation from world trends in human society for more than three hundred years. This paper is written from the point of view that this detention of the normal development of society, uninterrupted in non catholic countries in Europe and America, is the key to the understanding of the great differences in the actual cultural level of the Latin American States as compared with those nations of liberal tradition.

It is the purpose of this paper to indicate the importance of the religious question in all that is concerned with civilization and culture. By studying the influence of Protestantism on Liberalism in Chile from 1818 to 1889 we hope to throw light upon the clash of these two antagonistic ideologies within the Christian tradition, namely, between Protestantism and Catholicism.

It would take us far afield to give here an adequate definition of Protestantism, Catholicism and Liberalism but a brief statement of each is indispensible. Protestantism has no one

official or universally accepted interpretation. Dr John Mackay, president of Princeton Theological Seminary, gives the following summary;

"The fact must be faced that Protestantism is essentiallly a movement, a religious attitude, rather than an institutional system or a collection of dogmas. Its positive character needs fresh emphasis. Dean Inge, in his recent admirable study of the subject makes the pertinent remark that it is ignorance which seeks to restrict the term "Protestantism" to the attitude of an objector. Protestantism, he says, "is essentially an attempt to check the tendency to corruption and degradation which attacks every institutional religion. It is the revolt of genuine religion against its secularization. It is always in intention a return to an earlier simplicity and purity"[1]

In this spirit Protestantism has stressed belief in the Sovereignty of God, the freedom and responsibility of men, the priesthood of all believers, the authority of the Scriptures, the right of private judgement. Corollary actions based on these broad principles have been, the translation of the Bible into the venacular and its wide distribution, the separation of the Church and State and lay education, the organization of government based on the belief in the sovereignty of the people and belief and practice in the freedom of conscience and worship.

At a National Conference between Jews and Christians Father Elliott Ross of the Paulist Order stated the Catholic position in the following terms;

"Catholicity is essentially a state of mind. Membership in the church and external profession of faith, and certain outward acts are required but these are intended to be and are assumed to be expressive of a characteristic mental attitude. This mental attitude implies that;

1. The Catholic regards the essential doctrines of the Catholic Church as the complete divine revalation possessed by mankind. In other words, outside of the body of doctrine taught by the Catholic Church, there is no additional Christian revelation.

2. The Catholic holds the belief just stated with absolute certainty. He does not admit the possibility of the opposite being

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1. Mackay, J.A., The Other Spanish Christ p.262

true.
3. As a logical consequence of this belief, the Catholic holds that those who deny the Catholic teaching are rejecting divine revelation and are disobeying God. That is to say, he believes those who reject the Catholic Church's teaching are objectively in heresy and naturally in sin.[1]

With such a mind-set it is easy to understand the intolerance of the true Catholic. After eight centuries of struggle against the Moors in Spain this intolerance added to the extreme indiviudalism of the Spainish temperament accounts for the fanatical persecution of any religious or political reform which threatened the unity of Spainsh culture. Humanism and the Reform found fertil soil in Spain but these movements were promptly wiped out by the Inquisition. This struggle was carried over into the new world and Catholic Absolutism which dominated the State was able to maintain its domination up until modern times.

Inspired by the examples of the American and French Revolutions the emancipated republics adopted the democratic form of government. This brought about a deep cleavage in the traditional cultural pattern. Liberal spirits, fed by the radical ideas of the Romantic movement on the continent were bold to state that all the ills of the new republics were due to Spain and to Catholicism. Protestantism in Chile served as a cradle of liberalism and a school of democracy. The struggle for freedom and reform since the the independence is a romantic epic strangely unknown.

The following chapters give in summary form some of the facts in this quest for a new cultural synthesis on a higher level.

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1 From the notes of the author who attended this conference.

II

JAMES THOMSON AND THE LANCASTERIAN SYSTEM OF MUTUAL INSTRUCTION

General education was at a low ebb in all the newly emancipated republics at the dawn of the ninteenth century. A good summary of this situation is given in the Encyclopedia Americana;

"Education was designed to make men submissive to monarchial authority in church and state. It was conducted on the one hand, as a church discipline in exclusive and traditional orthodoxy, and on the other hand, as a government measure against insubordination. Through circumstances, therefore, outside of her own determining, Latin America was separated for three centuries from the great current of liberation and reform, intellectual, social and religious, which arose in Europe from the 16th century onward. So these southern countries inevitably bear today in their struggle for popular education the effect of their long isolation." [1]

The situation in Chile conformed to this general pattern:

"From the point of view of general education Chile, at the close of the revolution, was one of the most backward of the young American republics. The question of filling the need for education became a political dispute between the party of the oligarchy, supported by the clergy and the liberals. The former composed largely of the adherents of a few wealthy families have up to the present time given Chile a more stable government than that enjoyed by the other republics, but the liberals have from time to time been able to obtain many concessions. With their efforts at democratization the history of literature in Chile, no less than her political history, is concerned." [2]

In view of this need for the education of the masses and for the training in self goverment it can be readily understood why the liberators welcomed with enthusiasm any successful system of popular education. Such a system was in vogue in both Europe and North America. Joseph Lancaster, a Quaker, founded the first public school system in England. It was designed especially to educate the poor with a minimum of teacher preparation and a paucity of equipment. One school master, with the help of monitors

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1 Latin America, Based on the latest Editionof the Encyclopedia Americana, p. 20

2 Coester, A, Literary History of Spanish America p. 196

and with military discipline could handle large groups of children. The Bible was used as a text-book for reading. In view of the fact that it was the only effort to reach the common people and the more philosophical conceptions of pedagogy were yet ~~to be~~ conceived, it was no wonder that this system of education met with enthusiastic and immediate success in both Europe and America. King George III highly approved of the system and provided funds for its extension. He expressed the wish, "that every poor child in my dominions should be taught to read the Bible"[1]

James Thomson, a Scotsman, was sent from London in the year 1818 by the British and Foreign Schools Society to propagate the Lancasterian system of schools among the Spanish speaking nations of the new world. This society was soon merged with the British and Foreign Bible Society and its chief purpose was the distribution of the Bible in all parts of the world.

Thomsom made a triumphal procession across South America. Liberators Bolívar, San Martín and O'Higgins and governmental leaders in most of the republics opened wide the door for this new adventure which promised popular education. Funds were provided in abundance, convents were expropriated for schools, societies were organized for the publishing of the Bible and Thomson was made an honorary citizen both of Chile and Perú . Director General O'Higgins gives us his evaluation of the Lancasterian school system in the following decree;

"The Lancasterian system of mutual instruction, now introduced in most parts of the civilized world, and to which many places already owe an improvement in their habits, has been established among us and in such a manner as gives promise of beneficial results. The propagation of this system holds out the surest means of extirpating those principles formed among us in times of darkness. The government has resolved to protect this establishment zealously and as the best way of fulfilling its intentions, has resolved to unite with it in this object those persons who have the same

1 Browning, W.E., Joseph Lancaster, James Thomson, and the Lancasterian System of Mutual Instruction p.9

sentiments on the subject and who, at the same time, possess the activity, zeal and energy which this important matter demands. In all places this system of instruction prospers nad extends itself u der the fostering care of societies. This circumstance at once determines me to follow the example thus set before us and immediately to organize a society for this object. Of this society I will be the protector and a member. My first minister of state will be the president. The solicitor general of the city, the protector of the city schools, and the rector of the national institute will be members ex officio of the committee of management.

The object of this society will be to extend throught Chile the benefits of education, to promote the instruction of all classes but especially the poor, and to point out those means by which it may be best adapted to the circumstances and necessities of the country....(Signed) O'Higgins.[1]

The initial success and the appreciation for the work done by Thomson in Chile is indicated by the decree which made him a citizen;

"In view of the well-know patriotism of James Thomson, a native of Scotland, and the unusual merit with which he has labored in Chile as principle of schools of mutual instruction according to the system of Lancaster which are established in this capital, of the normal schools and others, which have been opened by persons who have received his instruction-which instructions, divulged, as they are being divulged,throughout the country, will open a wide field for the education of the youth and will end to the bettering of the customs of the inhabitants in general:and desirous of remunerating him in the way which is within the reach of the government;I have decided to declare him, a citizen of Chile, and consequently he is and must be considered as a Chilean, with rights equal to all natives of the country and of enjoying all favors and privileges which are due them.

Therefore, all inhabitants of the state of Chile will receive him as such. Let the courts take due notice, as also all others who may be concerned, in order that my decree may be properly obeyed. Given in the Palace at Santiago, Chile, May 31, 1822.

(Signed) Bernardo O'Higgins [2]

In spite of the phenomenal success of Thomson in Chile and in many other Latin American republics, reactionary and conservative forces soon awakened to its threat to the old order and so violent was the opposition that within a few years hardly a trace was left of what promised to be a panacea for general illiteracy. The whole adventure was looked upon as a ruse for a Protestant invasion as interpreted by a former president of the University of Chile:

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1 Op.Cit p. 27

2 Op.Cit. p.28

"To the sound of official trumpets, Thomson founded schools and societies in Santiago. How certain of our leading men would have been horrified had they been told that the garments of the schoolmaster concealed a Protestant missionary! And Thomson did not limit his activities to making the Bible known under the form of certain passages in the books which were prepared by him for use in the schools. He was, in additon, one of the first among us who insisted on popularizing the reading of the Bible as a whole. And those fervent Catholics, those venerable patriots, gave the use of their names to lend prestige to the work of a heretic!"[1]

Thomson presented a memorial to the goverment to bring to Chile foreign artisans and agriculturists for the improvement of the national economy. Official discussion of this measure revealed the utter incompatibility of such a policy to the traditional isolation and exclusivism of Catholic dominated Chile. This was a fundamental question because most of the new constitutions contained an article to the effect that, "The religion of the state is the apostolic and Roman Catholicism, to the exclusion of all others."[2]

Thomson's plan was condemned as contrary to religious unity in the country and the report reads;

"It would not be prudent to receive these devouring vipers (the foreigners who are not Roman Catholics) into the bosom of the state which desires to conserve pure, clean, and inviolable the religion which it professes. The coming to Chile of foreign families would ruin the Catholic religion.

One such who pretends to live here should content himself with the tolerance or civil permission which the government has granted to all foreigners to carry on business, free from molestation in regard to their morals and dogmas, provided they do not preach them nor other wise interfere in religious matters; for, in such case, they should be expelled from the republic as disturbers of the peace, public order, and tranquility."[3]

In 1826 Thomson returned to England to make a report of his eight years in South America. He was confident that universal education was under way but history proves that he was mistaken. Margarette Daniels ends her story of his work in these words;

"Thomson's eight years made a slight oasis in the barren

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1 2 Op.Cit. p. 16-17

3 Cruchaga, Miguel, La Iglesia y el Estado en Chile p.9
Browning, W.E., Joseph Lancaster, James Thomson- p.27

history of Spanish-American absolutism. It was the time when Protestatism,and the Bible, and religious liberty might have been put there to stay. They were years of wonderful opportunity. The doors were opened a wide crack to let the light shine in and then slammed shut. Progressive forces ever since have been trying to pry them open again. Single handed, James Thomson labored in the one golden decade of the Continent of Lost Opportunity."[1]

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[1] Daniels, Margarette, Makers of South America p.122

III

CAPTAIN FRANCIS ALLEN GARDINER, ~~HEROIC~~ FOUNDER OF THE SOUTH AMERICAN MISSIONARY SOCIETY

Charles Darwin, on his famous voyage of the Beagle, sailed around Cape Horn in the year 1831. He said of the Yahgan Indians that no people on earth were so abject and bestial and so utterly incapable of being civilized as these native peoples of southern Chile. After a generation of heroic missionary endeavors Darwin changed his opinion. These savage Indians had become hospitable to those who had the misfortune to be ship wrecked on the bleak shore of Tierra del Fuego. The first Bishop of the Falkland Islands, the Rev. W.H.Stirling, who had risked his life to win the confidence of these forsaken Indians reported; after baptizing thirty-six of them;

"And these were Fuégians, who a few years before were among the most degraded specimens of humanity on the face of the earth- "the miserable lords of a miserable earth!" Nothing but the grace of God could have accomplished such a marvelous change. To Him be the glory. No one was more astonished and gratified on being informed of the change that had been wrought on them than Charlees Darwin "the one man," in the words of the late Richard Holt Hutton, "whom European science would, and with one voice, probably agree to consider as the most eminent scientific writer and thinker of the present century." Darwin's subscription to the Society's funds, continued for many years until his lamented death, was, according to the Spectator, "about as emphatic an answer to the detractors of missions as can well be imagined."[1]

It was Captain Allen Francis Gardiner who founded the South American Missionary Society. In 1814 he was a midshipman on the Phoebe which conquered the American vessel Essex in a naval battle outside Valparaiso Harbor. He had traveled around the world many times and had seen all kinds of needy people and longed to do something to improve their conditions. He was indignant at the treatment of slaves and the explotation of the masses by the priest, as was reported of him;
"Walking through the streets of Santiago(Chile) he saw in the cathedral of that city the gaudy magnificence of its ritual and afterwards, when visiting one of the monasteries, was struck by the levity of the monks, and how little the priest cared for the poor who were buried without coffin, prayer or mass. It was at

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1
Young, Robert, From Cape Horn to Panama p.61

Lima that he saw the place where the Inquisition was established and had at last been suppressed. But the young officier walked through the rooms of the building,noting the darkened chambers where the judges sat to condemn their victims, and those awful instruments which were used to torture the innocent and the faithful. Such scenes with their cruel memories,depressed Gardiner and gave him a strong repugnance to a system which could resort to such infamous means to gain a proselyte and crush the spirit of truth." [1]

In 1823 Captain Gardiner abandoned his ~~brilliant~~ career in the British navy to dedicate himself to missionary endeavors in behalf of some of the Indians he had seen in his travels. He labored for three years among the Zulus of southern Africa but had to abandon that work when the Boer war impeded the work. He then remembered the Araucanians of Chile and the Yahgans of Tierra del Fuego which he visited in 1822 while crusing in the H.M.S Dauntless. He returned to England to collect funds for this enterprise but found little response. "The missionary organizations were not prosperous enough to undertake the business, and the popular feeling about South America seemed to be; "It is the natural inheritance of pope and pagan;let it alone." [2]

Undaunted, Gardiner used his own funds and returned with a group of seven young and capable comrades to undertake this daring adventure. Every_where he went among the Araucanians he found nothing but suspicion and distrust due to the exploitation of these peoples by the Spaniards and the opposition of the Catholic priests. Finding the way closed to the Araucanians he endeavored to win the confidence of the Fuégians. An effort was made to settle on Picton Island but the natives were so savage that a plan was made to bring two small vessels from England and to work out from these to the various islands. This meant another trip to England to secure these schooners and sufficient supplies, and support from the missionary Society. All he could get from

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1 Page, Jesse, Captain Allen Gardiner, Sailor and Saint p.[illegible]

2 Daniels, Margarette, Makers of South America p.112

the Society was permission to go ahead. With private funds he had made two small launches, the Pioneer and the Speedwell. Supplies were provided for six months. But things did not turn out well. By the end of one month the Pioneer was wrecked. The hostility and the thievishness of the natives wherever the party landed drove them to take refuge in a retired bay, called Spanish Harbor, while they waited for much needed relief. Unfortunately relief never came in spite of the fact that three different ships started out to bring succor and supplies. During a period of four months all seven of these heroic martyrs starved to death, one by one, on the bleak unhospitable shores of Tierra del Fuego. Even so, they counted it a privilege thus to die for they had faith that it would redound to the glory of God. With waning strength they painted on the rocks, "My soul, wait thou only upon God; for my expectation is from Him" Psalm 62:5.

When the report of this disaster reached England the whole country was so stirred that ample funds were immediately collected to continue the work on an adequate basis. Today the South American Missionary Society represents the Anglican Church in South America and has an extended system of schools and churches from Cape Horn to Panamá. This Society has done an excellent work toward the civilization of Indian tribes in Chile and in the Grand Chaco between Paraguay and Bolivia. Gardiner's great passion was to take the Bible and its teachings to the Indians of South America. During the dark days of Tierra del Fuego he addressed a letter to a chief of the Toba Indians of the Chaco. In it we find the traditional Protestant motivation for the propaganda of the religion of a Book.

The letter was written as follows;
This letter comes to you with greeting. Our country, which is called Great Britain, lies far, very far from yours; a great sea of threee moons divides us. We cannot come to you to speak face to face but we send one of our people to tell you what is in our hearts. Our God whom we serve, has made us great and happy, and we desire to see all nations as great and as happy as we are. This God, who has done such great things for us,is the only true God. He made the heavens and the earth, and the sea and all things in them, and He has given us a Book in which we are taught all that He would have us do, and where our spirits will go when we die, for the spirit that is in us lives forever.

We have sent this Book to many other nations, and all who have received it have been made happy, and wished that they had know it sooner. Why should the Toba nations be the last to receive this Book? We pray you not to think lightly of the offer which we now make, for once you have heard the words of that precious Book you will value it as we do. We would not part with it for all the riches in the world.

We were once without this Book, as you are now, but then all thingswent ill with us, but since we have known the good and comfortable words which it contains we have been made happy;and besides this, we are bound to send it to you, for it is commanded in that Book thatthose who have it should send it out to all the nations of the world, until they are all provided with it.... Farwell, captains, and all the Toba nations, May you be forever happy, Your Foreign Friends." [1]

Robert Young ends the story of this heroic soul in these words:

"Such is a plain, unvarnished narrative of one of the most tragic episodes in the entire history of Christian Missions. Gardiner's intense interest and burning zeal in behalf of a race so sunken and savage as the Fuégians will ever stand out as a conspicuous example of siggle minded devotion,from which students ofall churches contemplating the foreign field may draw inspiration. Let the reader remember that he might have continued to live in every comfort in his own country. Instead of doing so, he chose to settle, for a time at least, in one of the bleakest and most tempestuous regions of the world-often sleeping in the open air or in caverns, wet, and cold and hungry-and compelled, after the provisions were entirely exhausted, to live for months on wild celery, mussel broth,limpets, boiled weed from the rocks,mice, etc!" [2]

This story of Gardiner's work in Chile is of special importance in our study in that it reveals a spiritual motivation from British sources in favor of indigenous peoples in South America. If this humanitarian work were supported by dominant powers in Church and State at the dawn of the ninteenth century, the cul-

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1 Young, Robert, From Cape Horn to Panama p.207

2- Op. Cit. p. 30

tural status of Chile would be entirely different. The elevation of the masses and the equal distribution of the national wealth continue to be menancing threats to social stability. Other Latin American countries have yet to incorporate great blocks of indigenous peoples into the treasury of cultural values.

IV

FRANCISCO BILBAO- A PHROPHETIC REBEL

Francisco Bilbao was born in Santiago, Chile in 1823. His mother was Argentine. His father was a political leader in Chile but was exiled for his liberal views during the adminsitration of president Prieto. Young Francisco achieved sudden notoriety when as a student at the National Institute he published in 1844 a book called "Social Life In Chile". This book revealed the influence of the French encyclopedist and especially that of Huguies Felicite - Lamennais. The latter was excummunicated from the Catholict church for his liberal ideas and for his defence of democratic principles. He especially defended the right of freedom of thought and the sovereignty of the people and made practical use of the Bible. He wrote an annotated edition of the Gospels. Bilbao became his ardent disciple when he went in exile to France because of his attack on Catholicism in the Chilean capital. Bilbao returned to Chile after six years of study in Europe and brought back all the fiery opposition of Romanticism to decadent and authoritarian Catholicism. In his frequent articles he described Spain and Catholicism as the two twin evils which betrayed the hope of emancipation so brilliantly fought for in the wars for independence. Exiled again, Bilbao went to Perú and to Ecuador and took an active part in the struggle for political and religiou freedom. He also went to Buenos Aires and continued to attack reactionary forces in Church and State. In his book "La America en Peligro" he said that the Catholic church was responsible for the French Intervention in Mexico. He constantly eulogised the United States as a model country because it was the fruit of the Reform and enjoyed liberty in all realms of life.

Bilbao made effective use of the Bible. He believed that it contained guiding truth for human society but that these truths were misinterpreted and misused by the Catholic church. Again and again he stressed evolutionary nature of society and the need for a rational adjustment to changing circumstances. Monarchical Absolutism was outmoded and unfit for life in the new world. The dogma of infallibility was the ground of support for tyrannical dictatorship in the Church-State.

Bilbao owes much to his master Lammenais, whose annotated New Testament and Les Paroles d'un Croyant he translated into Spanish. In his attack on the church and Chilean Society he uses the same prophetic style as used by Lammenais and his writing reflects the Biblical imagery. He also organized patriotic societies similar to those in Europe to propagate the ideal of freedom and the sovereignty of the people. The Society of Equality, organized in Santiago, Chile the year 1850 proclaimed the following ideals;

"The recognition of reason as the supreme authority; the sovereignty of the people as the oasis of all politics and the recognition of duty and love of universal fraternity as the essence of the moral life."[1]

Dr. John A. Mackay evaluates his life and works with these words:

"Bilbao died in 1864. His name has now become a banner of progress in the Republic of Chile. The prophecy of the youthful revolutionary at the time of his trial has had the most complete fulfillment. His lasting glory consists, as his countryman and biographer, Armando Donoso, has put it "in his conviction and daring and his apostleship of republican ideas; in his hostility to all despotism: in his purity and disinterestedness." Among his last words is a sentence from a letter to the French writer Quinet; "How beautiful it is to live with infinite horizons!" Francisco Bilbao might be called the first lay saint of republican South America. To him belongs the honour of being the first layman on the continent to give serious thought to the religious problem. Even to this day his successors have not been many."[2]

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1 Bilbao, Francisco, La America en Peligro (Ediciones Ercilla 1941)

2 Mackay, J.A., The Other Spanish Christ pp. 162 -163.

V

DAVID TRUMBULL- YANKEE MISSIONARY STATESMAN AND CHILEAN REFORMER

David Trumoull was born at Elizabeth, New Jersey the year 1819. He traced his ancestors back through governor Jonathan Trumbull of Connecticut to the Pilgrim fathers. He finished his education at Yale University the year 1842 and three years latter his theological training at Princeton Theological Seminary. In 1845 he answered a call to minister to the seamen of the world who passed through the Port of Valparaiso, Chile. He reached his destination on Christmas day of 1845 having taken 137 days to make the trip by way of Liverpool and around Cape Horn. He was the first Protestant pastor on the entire Pacific coast from SanFrancisco to Valparaiso. In those days foreigners were not allowed to hold public worship so his first services were on board the ships in the bay. At that time foreigners could not bury their dead in consecrated cemeteries nor marry without denying their faith nor teach their children in their own schools. Dr. Trumbull became the beloved leader not only for the foreign colony in Chile but also for the liberal Chileans in their struggle for constitutional reforms which would permit them to perform these normal functions of social living.

Dr. Trumbull gave forty three years of his life to his adopted country. Liberal leaders looked to him for advice. After a bitter struggle in the year 1865 liberal reforms were voted in the natic nal congress. Dr. Trumbull had made a vow that if such reforms were voted he would become a Chilean citizen. The Municipal authorities made haste to secure the decree for his citizenship. Next to the Municipal Building in Valparaiso stands Union Church which was founded in 1847.

Dr. Trumbull organized "La Escuela Popular" to give the commom

people practical education and something more than just the catechism. He carried on a polemic with the Catholic Bishop Mariano Casanova, who latter became the Archbishop of Chile, defending the rights of foreigners and national to freedom of conscience and worship and decrying the obscurantism of the Catholic church. He with Captain Allen Gardiner was a precursor of Protestant communion in Chile which now numbers some 200,000 souls. This evangelical minority has done much to change the trends in Chilean Society. It forms the basis of a new middle class which is now emerging. Its puritanical conceptions of morality have had a wholesome influence on the public welfare especially in regard to its solution of the problem of alcoholism. Without douot a century of struggle for Protestant ideals in Chile has contributed to the new creative spirit now manifest in all spheres of the national life. At this longlast the evolutionary forces which were astir on the European Continent in the 16th and 17th and 18th centuries are now finding expression in Chile and there are many signs that the Reformation is being fulfilled.

Many Protestant missionaries followed in the footsteps of Dr. Trumbull and in time a national ministry was educated and now assumes full responsibility for the Protestant work, but Dr. David Trumbull is considered the outstanding missionary statesman inthe epic struggle for liberal reform in Chile. His epitaph is a grateful tribute to his memory;

"MEMORIAE SACRUM
The Reverend
David Trumbull D.D.

Founder and Minister of Union Church, Valparaiso
Born in Elizabet, N .J. 1st of Nov, 1819
Died in Valparaiso, 1st of Feb. 1899
For forty-three years he gave himself to unwearied and
successful effort
In the cause of evangelical truth and religious liberty
in this country.
As a gifted and faithful minister, and as a friend he
was honored and
Loved by foreign residents on this coast. In his public
life he was the
Counselor of statesmen, the supporter of every good
enterprise, the
Helper of the poor, and the consoler of the afflicted.
In memory of
His eminent services, fidelity, charity and sympathy
this monument
Has been raised by his friends in this community
And by the citizens of his adopted country." 1

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Daniels, Margarette, Makers o f South America p201

VI

CONCLUSIONS

From the brief forgoing chapters we may say thata basis is found for the consideration of the cultural problems of Chile and other Latin American countries as a projection of the same social forces which were at work in the old world. It is of interest to note that the Protestant ideology came to Chile by way of three distinct approaches,namely, from England,the United States and France.

We have seen that the key to the solution of many social problems is found in religious idealism and motivation.

In a dynamic social order characterized by rapid changes the values of both continuity and change must both be preserved. The emphasis of one at the expense of the other makes for social chaos. There must be authority and freedom,individual and group autonomy, integration of the sacred with the secular and a cultural synthesis and coherence which does not do violence to the constituent and necessary parts. This is the meaning of the romantic and revolutionary slogan"Freedom,Equality and Fraternity."

Protestantism and Catholicism are two interpretation of one Christian faith which endeavors to integrate vital values stressed by each communion. This struggle is reflected in the preceding chapers.

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